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MISSIONS IN PRINCIPLE AND PRACTICE

Missions in Principle and Practice

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TO MY WIFE

WHOSE HEROIC COMPANIONSHIP AND UNSELFISH
COOPERATION HAVE MADE POSSIBLE
THE AUTHOR'S STUDY AND
MISSIONARY SERVICE

THE AUTHOR'S FOREWORD

This little volume is sent forth in the hope, and with the prayer, that it may make a helpful contribution to mission study, not only in the classrooms of our schools, but much more among the rank and file of those interested in mission study classes in the churches. An uninformed Christian can hardly be expected to manifest much interest in the affairs of God's Kingdom. The people still "perish for lack of knowledge." A tendency, much to be desired, in our churches now, is that of holding Mission Schools. These are conducted under the auspices of a church, or a group of churches. For a week or more studies are pursued in missions. Often the services of a returned missionary are enlisted. Missionary addresses usually feature the evening services. It is very desirable that these schools be encouraged. May this little book help in bringing to the folk of our churches the pressing call of world-wide missions.

No attempt has been made to develop this subject into a technical discussion. On the other hand, a positive effort has been made to present the mighty facts of the missionary enterprise in such a way that the average seeker after missionary truth shall be able to pursue the study as well as the more advanced student of the classroom.

A brief glance through the pages will reveal the twofold outline of the study. First, we have dealt with missionary principles as revealed in God's Word. The Bible is the greatest book on missions ever written. From its first pages to the "even so come Lord Jesus" of Reve-

lation the missionary message is constantly and predominantly declared. If ever once the man in the pulpit and the man in the pew really come to realize that the Bible is a missionary message, then we believe that missionary interest and missionary support will be assured. Our study leads us in five chapters through both the Old and the New Testaments. It is profoundly interesting to note the development of God's purpose of redemption even from his remote promise in Genesis 3: 15 of one whose stately tread should crush the serpent's head, down through the passing periods of Israel's history, the ministry of Christ and his apostolic group, and the writings and labors of Paul. The climax of the divine purpose finds its fulfilment in the closing scenes of earthly history, as around the throne gather the redeemed from every nation and kindred of man.

The second feature of the book has to do with the more practical phases of this great enterprise. Shall we not say it is an effort to show the methods of putting the principles of missions into action? The author desires to call attention to the closing chapter on "Missionary Prospects." He sends the volume forth with the earnest prayer that many young people who read these pages will hear and heed the call of the Kingdom of God.

For the convenience of those teaching the book a synopsis is given at the close of each chapter and a list of questions is offered at the end of the book. These will be found helpful for review by the student, and for examination by those who may teach the book.

W. H. K.

DIRECTIONS FOR THE STUDY OF THIS BOOK

For those who wish to study the book as a part of the Church Administration Study Course and with a view to receiving the award offered by that Department, the following directions are given:

1. *Lesson Assignments.*

Under ordinary conditions each chapter may constitute a suitable lesson assignment.

In training schools offering two periods of work each day for five days one chapter may be studied during each of the ten periods.

When used in college courses the professor is expected to use his own discretion as to assignments and requirements.

2. *Examinations.*

(1) The teacher will conduct a written examination at the close of the study of the book.

(2) The questions may be selected by the class teacher from the list of questions given at the close of the book. The teacher will ask that each one sign this statement: "I have neither given nor received help during this examination."

(3) Members of the class will be asked to answer the questions at one sitting without the textbook or help of any kind.

(4) The class teacher will examine the papers of the class and, on blanks which will be furnished for the purpose, will send the names of those who make the required grade of seventy per cent to the Department of Church Administration, Baptist Sunday School Board, Nashville, Tennessee. The proper award will be sent forward.

3. *Individual Students May Pursue the Study in Their Own Way.*

When they are ready for examination they will apply for a list of questions with necessary instructions. The questions will be selected from the list given at the close of the book.

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CHAPTER I

MISSIONS IN THE OLD TESTAMENT

(*From Eden to Sinai*)

The fact that the Bible has withstood so well the test of both friendly and unfriendly criticism is practical proof that it is a book of divine origin and purpose. That it so completely meets the needs of human experience, argues that the divine purpose in the Bible is man's enlightenment and redemption. God, all-powerful, loving and merciful, has endeavored to make himself known to man. To do so he has employed many different methods of revelation. Only three of these methods are mentioned here.

1. *In Nature.* In nature God is revealed as a Being of power and intelligence. Who can discern this beautiful world, and reflect upon its cause, without arriving at the inevitable conclusion, that beyond it, and explanatory of it, is an omnipotent and omniscient God? That this wonderfully-formed universe could have resulted from the development of unguided law is so illogical as not to merit consideration.

2. *In Conscience.* In the human conscience is to be found the work of a moral and perfect Being. Its pangs would never reverse man's intent, unless back of conscience there was One whose standards are satisfied only in the doing of that which is right.

But nature and conscience can neither properly interpret God. For to that soul which is debased in character there are no eyes to see God nor to hear his melodies in nature. Furthermore, conscience is limited in its power to reveal God by the degree to which it has been marred or cultivated. We have need, therefore, of a revelation less flexible and capable of fewer interpretations than nature and conscience. This we have in the Bible.

3. *The Bible.* The Bible is subject to only two alternatives: It is the product of several crafty hands, urged on by an unknown and inexplainable purpose, or it is the work of minds guided by the great mind, for benevolent ends. Adverse contention here and there have failed to establish the former. Reason and human experience attest the latter.

REVELATION PROGRESSIVE

Revelation, then, as we find it in the Bible, is progressive. Finding a start in the earliest and simplest needs of man, there is progress through centuries of development until the world is ready for God's perfect revelation of himself through Jesus Christ. He immediately becomes the acme of revelation and the center of profoundest investigation. And more, Jesus is the only perfect world ideal known in history. Brahma, for centuries leading back into the dim vista of the past, has been the only hope of the Hindu heart. But this immaterial, impersonal ideal could never satisfy the material expectations of a Jew or a Mohammedan. On the other hand, the Koran, with its emphatic message of personality and sensual gratification, is powerless to cheer the pessimistic yearning of the Buddhist heart as he

longs for the Nirvana of complete annihilation. The fighting, conquering spirit and ideal of the Shinto finds little or no response in the passive, non-resisting soul of the Confucianist. But Jesus Christ, when known and accepted, becomes at once the complete satisfaction of all men everywhere, regardless of race or previous ideals.

This satisfaction of the human soul has been God's desire always. One proposition seems fundamental and worthy of universal acceptation, viz: That if God after a wise purpose created man and all things else, declaring them to be pleasing, he should thereafter feel a benevolent attitude toward the objects of his creation. The protasis of this proposition is usually accepted. The apodosis it is our hope to establish in the following pages.

USUAL CONCEPTION OF OLD TESTAMENT

The average opinion concerning the Old Testament can be summed up in the following words: "It is a record of God's love for and his dealings with Israel." This we believe to be only a part of its message. God has always loved the whole world of men, and Israel was only a method which he employed in expressing this universal love. The sentiments and ideals of a people can be understood at any time by an investigation of their laws, music and public address. An example of this was seen during the world war in the attitude, even of Americans, toward Germany. Laws were enacted in many sections forbidding the teaching of the German language in schools; alien property was confiscated and the rights of Germans were further restricted in many ways. Stopping on any street corner or in any place of amusement, the conversation and music heard contained expressions of disapproval for Germany, ranging

all the way from well-chosen, patriotic utterances to the bitterest invective. Pass into a public assembly and you heard denunciation of German ideals and methods in every form, from the clearly-defined philosophical statements of great national leaders or churchmen to the hardest ridicule of the "soap-box orator."

Our plan, therefore, in the first chapters of this book is to look into Israel's legislation, psalms and prophecy to find the missionary message. The prophet did not always fully appreciate, we believe, the fulness of meaning which his message bore. Neither do we find the message complete until we arrive at the revelation of the New Testament.

I. Before the Law

1. The Work of Creation.

"In the beginning God." This work is grounded upon the theory that "In the beginning God created the heavens and the earth." No attempt is made to solve the difficulties arising from the application of modern scientific findings to the biblical story of creation. Let it be said that the Genesis account of creation was not intended as a scientific treatise. The purpose underneath the story is a religious one.

(1) *"God Created."* The Hebrew word meaning to create assumes that something was brought into existence out of nothing. There was a time when material substance did not exist. The Bible does not describe the pre-creation state. Science cannot do so. There is no room for thought there save in the fanciful imaginations of a child's mind.

First, came light to dispel the darkness. Then, according to Genesis, the expanse or firmament was brought into existence. Following, in order, we have the separation of land and water, the placing of lights in the firmament, the creation of the fowls of the air, the creatures of the water and the land, with power of propagation after their own kind.

(2) *Man.* Following this brief account of the creation of the world and its things, we see God crowning his creative acts by the creation of man. From here on out to its last page the Bible is concerned only with man. No sin is charged to the fowls of the air, no fall of the beasts from the favor of God, no provision of grace for any of these—only the sin of man, only man's fall, only for man a provision of grace.

Why this immediate and eternal difference? Why do we hear so little after this of that part of God's creation which received his creative attention for nearly six days? The answer is to be found in one expression: "God created man in his own image" (Gen. 1: 27). After all the theories have been exhausted about this "image" or "likeness," it is to be thought of, not as physical, but moral and spiritual likeness.

2. The Race Estranged.

(1) *Moral freedom* is the measure of God's respect for man. This power he gave to the first man. He has never violated it in his seed. God never enters the sacred precincts of man's will to coerce. But man's freedom became real only when testing came from without. Moral character is not a promiscuous gift, but a battle fought and won.

(2) Although man's freedom must be tested, sufficient warning was given to him to add to his freedom the responsibility of his choice. One positive command was given: "Thou shalt not eat thereof" (Gen. 2: 17). The violation of this command interrupted the communion between God and man and transmitted to his posterity a tendency to do wrong.

(3) *The result* of man's sin was threefold:

a—"The eyes of them both were opened and they knew" (Gen. 3: 7). This was an awakened sense of disobedience and personal responsibility.

b—This led to fear in place of delightful fellowship. "And they heard the voice of Jehovah, walking in the garden—and they hid themselves from the presence of Jehovah" (Gen. 3: 8-10).

c—Punishment. This fear was well grounded, for sin deserves punishment. It makes cowards of men. The punishment administered was universal. Upon the serpent should lie the curse and disgrace of crawling always in the dust; upon the woman should come the pain of increase and subjection to her husband, and upon man should rest the necessity of toiling in sweat for his living.

3. Posterity and Hope.

(1) *The First Promise.* The serpent had wrought his havoc in breaking the fellowship between God and man. We think of him as rejoicing in his apparent victory. "It shall not be," warned the Almighty. "I will put enmity between thee and the woman, between her seed and thy seed, he shall bruise thy head and thou shalt bruise his heel." This is generally accepted as God's first promise of a redeemer. The sentence is leveled at Satan who had appeared in the form of a serpent. A never-ending

contest was begun here between the Kingdom of God and the kingdom of the devil. But a gracious promise was given that through the seed of the woman redemption should come.

(2) *The Rainbow.* The birth of Cain and Abel and their growth to manhood hurries the Bible student in a few paragraphs into a world densely populated and steeped in gross sin. The world became so corrupt that God brought upon it a destroying flood. Here we encounter God's universal principle of grace and punishment. His grace provided salvation for Noah and his righteous family, while the world of wicked men was lost in floods of divine wrath. The deluge having ended, God, pointing to his rainbow, made a covenant of preservation: "I will establish my covenant with you; neither shall all flesh be cut off any more; . . . and God said this is the covenant which I have established between me and all flesh that is upon the earth" (Gen. 9: 11-17). In this covenant God includes all flesh.

(3) *The World Again Inhabited.* The three sons of Noah, Shem, Ham and Japheth went out, and "of these was the whole earth overspread" (Gen. 9: 19). In general, it may be said that Ham and his descendants inhabited Africa; Shem and his descendants Asia, while Japheth, blessed with the assurance of enlarged posterity, gave us the populations of Europe and America. "By these were the nations divided in the earth after the flood" (Gen. 10: 32).

(4) *Confusion of Speech.* In the course of time a great tower was begun in the land of Shinar that should reach into the heavens. This mighty undertaking was brought to an end by God's coming down and confusing

the tongues of the workmen. They were scattered here and there in the world.

4. ELECTION.

(1) *Abraham.* This brings us in our study to that stage in human history where, to the casual student of the Bible, God seems to cease his interest in "all flesh" and begins to lavish his grace upon one family of the race. Was Terah's family any better than others about him? Did God love Abraham more than other men? If not, why his election? Why was he chosen? Not to be a wallflower or pet, but a blessing to all. God called Abraham, saying: "Get thee out of thy country and from thy kindred, and from thy father's house, unto the land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed" (Gen. 12: 1-3). The call is strictly one of election, but the purpose of the election was a great missionary purpose. In all the early nomadic life of Israel God was careful ever to keep before it his purpose of universal blessing. No greater themes for the preaching and teaching of missions can be found than that portion of scripture that tells the story of the early days of the Hebrews.

(2) *Isaac.* Arriving in the promised land, Abraham was later forced for a brief sojourn into Egypt because of famine in Canaan. But he again returned to his land to inherit the promise of Jehovah. However, his faith in God's promise was overshadowed by the seemingly impossible. He had no son. A most thrilling story is given us in the promise of an heir. In the old age of Abraham and Sarah, his wife, Isaac was born. Then

when the only son was a growing lad, God led Abraham to the supreme test of faith by commanding him to offer Isaac in sacrifice. The details of this story are well fixed in the reader's mind. Not only did God stay the hand of Abraham as he proceeded to obey God, but the promise of world blessing was renewed to him. " I have sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee . . . and in thy seed shall all the nations of the earth be blessed" (Gen. 22: 16-18).

(3) *Promise Repeated.* God's promise was later renewed to Isaac as he sought relief from famine in the land of Gerar: "I will establish the oath which I sware unto Abraham thy father; I will multiply thy seed as the stars of heaven . . . and in thy seed shall all the nanations of the earth be blessed" (Gen. 26: 1-5).

Again to Jacob the same promise was made: "Thy seed shall be as the dust of the earth . . . and in thee and thy seed shall all the families of the earth be blessed" (Gen. 28: 10-14).

(4) *The Passover.* Hurriedly we pass over the history of Jacob and his sons. Driven into Egypt by famine they found opportunity to fulfil the charge of blessing others. For four hundred years they remained there, sometime in favor, sometime in disfavor and even slavery. God raised up Moses to deliver them from their bondage. Let us gather with Israel around the Passover occasion. Certain qualifications were required of those who should then and thereafter partake of that sacred observance, which was a reminder of their deliverance. "All the congregation of the children of Israel shall keep it . . . and when a stranger shall sojourn with thee and desires to keep the passover, let all his males be

circumcised, and then let him come near and keep it; . . . and he shall be as one born in the land . . . one law shall be to him that is home born and to the stranger that sojourneth with thee" (Ex. 12: 47-49).

Here Israel was shown that God loved all men. How fully Israel understood this we can not know, but what it meant to God, we can know, if we let Peter, the Jewish particularist, speaking many years later, tell us. He had been converted to Gentile redemption by being led to the house of Cornelius, a Gentile, to preach the gospel. "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is acceptable to him" (Acts 10: 34, 35).

II. In Israel's Law

By careful study we can find here and there in Israel's law how God provided for the material and spiritual welfare of foreigners, strangers and sojourners along with his provisions for Israel. In their march through the wilderness, from Egypt to Canaan, they were assembled to hear the message which God had spoken to Moses for them. "Thus shalt thou say unto the children of Israel, Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings out of Egypt. Now therefore, if ye will obey my voice and keep my covenant, ye shall be mine own possession above all people . . . and ye shall be unto me a kingdom of priests and a holy nation" (Ex. 19: 3-6).

Let us remind ourselves of the function of the priest. He it was who, with his offering of sacrifice, should bring man to God for forgiveness. We venture to say that if God's chosen missionary race had not forgot God's

divine purpose in them, the history of Israel would have been different. We are just as certain that the history of the world would have been different.

In the next few paragraphs we call the reader's attention to God's provision for the welfare of those not of Hebrew blood. This provision of Israel's law is found in the provisions made for the "stranger" in the three realms of Economic Justice, Civil Equality and Worship.

1. Economic Justice.

Gleaning Prohibited. "And when ye reap the harvest of your land, thou shalt not reap the corners of thy field . . . thou shalt leave them for the poor and the sojourner" (Lev. 19: 9, 10).

"When thou beatest thine olive trees thou shalt not go over the boughs again, it shall be for the sojourner . . . when thou gatherest thy grapes thou shalt not glean after thee, it shall be for the sojourner" (Deut. 24: 19-22).

2. Civil Equality.

Nowhere in all the Old Testament are there clearer indications of God's love for all men than in the provisions made for the civil justice of Israelite and non-Israelite alike.

(1) *The Cities of Refuge.* "And Jehovah spoke unto Moses, saying, Speak unto the children of Israel and say unto them . . . ye shall appoint you cities of refuge . . . and they shall be unto you for cities of refuge from your avengers . . . they shall be for the strangers and sojourners among you" (Numbers 35: 9-15). These six cities of refuge were to be for the protection of Hebrew and others alike.

(2) *Justice at the Bar.* "Hear the cases between your brethren and judge righteously between a man and his

brother, and the sojourner that is with him. Ye shall not respect persons in a trial" (Deut. 1: 16, 17).

The foreigner was to be accorded the same justice which the Israelite received.

(3) *Oppression Forbidden.* "A sojourner thou shalt not wrong. . . . If ye afflict them at all and they cry unto me I will surely hear their cry" (Ex. 22: 21-23).

"Cursed shall he be that perverteth the justice of the stranger" (Deut. 27: 19).

(4) *Positive Benevolence Enjoined.* "And if a stranger sojourn with you in your land, ye shall not oppress him, but he shall be unto you as one born among you and thou shalt love him as thyself" (Lev. 19: 33, 34).

Thus we see that in the realm of everyday life and civil relations the Hebrew and the Gentile enjoyed, in the provisions of God, the same degree of fairness and righteousness.

3. Religion and Worship.

(1) *Hate Forbidden.* "Thou shalt not abhor an Edomite; for he is thy brother: nor shalt thou abhor an Egyptian; because thou wast a stranger in his land" (Deut. 23: 7). The Edomites had shown an unwillingness to let the Hebrews pass through their land in their march to Canaan; the Egyptians had oppressed them down in their land. But these things must be forgotten and love should be shown toward them in return.

(2) *Study of the Law.* "At the end of every seven years . . . when Israel appears before Jehovah . . . thou shalt read the law . . . the men, the women, the children and the stranger shall gather that they may hear and learn of Jehovah" (Deut. 31: 9-13).

(3) *Sacrifices and Offerings.* "If a stranger sojourn with you . . . and will offer a burnt offering unto Jehovah, as ye do so shall he do. One ordinance shall be for you of the congregation and also for the stranger with you" (Numbers 15: 14, 15).

(4) *Solomon's Dedicatory Prayer.* After a lapse of 500 years Solomon dedicated the holy Temple for the worship of the people. The stranger was to be permitted to worship there. In the dedicatory prayer of Solomon we read: "Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake . . . if they come and pray in this house; then hear from heaven and do according to all the stranger calleth to thee for, that all the people of the earth may know thy name and fear thee as doth thy people Israel" (2 Chron. 6: 32f). Many other passages could be cited from the laws of Israel to show that God blessed Israel, that he might through them bless others also. A reading of Exodus, beginning with the nineteenth chapter and continuing through Leviticus, Numbers and Deuteronomy with the foregoing thought in mind, would be both interesting and beneficial.

SYNOPSIS

Introduction

God reveals himself in:

(1) Nature
(2) Conscience
(3) The Bible

Revelation progressive—Usual conception of the Old Testament

I. Before the Law

1. The work of creation
   (1) God created
   (2) Man

2. The race estranged
   (1) Moral freedom
   (2) Choice
   (3) Result of sin
      a—Conscience awakened
      b—Fear
      c—Punishment

3. Posterity and hope
   (1) The first promise
   (2) The rainbow
   (3) The world again inhabited
   (4) Confusion of speech

4. Election
   (1) Abraham
   (2) Isaac
   (3) Promise repeated
   (4) The Passover

II. In Israel's Law

Provision made for stranger, foreigner, sojourner in matters of:

1. Economic justice

2. Civil equality
   (1) Cities of refuge
   (2) Justice at the bar
   (3) Oppression forbidden
   (4) Positive benevolence enjoined

3. Religion and worship
   (1) Hate forbidden
   (2) Study of the law
   (3) Sacrifice and offerings
   (4) Solomon's dedicatory prayer

CHAPTER II

MISSIONS IN THE OLD TESTAMENT (Concluded)

(*Psalms and Prophecies*)

The ancient Hebrews lived in the midst of a poetic environment. Every circumstance in location, history and religion combined to awaken the poetic gift. The institutions and ceremonies of their religion, such as the Temple with its splendid furnishings and the solemnity of sacrifice, filled their souls with a deep sense of the beautiful and sublime. Their doctrines of God and his purposes gave them an elevated conception of all history.

I. The Psalms

The Psalter has been well called the hymn book of Israel. There is no other book in the Old Testament so adapted to meet the needs of men's hearts everywhere. For purposes of devotion it is used by Christians as well as Jews.

THE UNIVERSAL ELEMENT IN THE PSALMS

The Book of Psalms is rich in its expression of the missionary spirit. We owe it to the Hebrews for giving us the Psalms, as we owe it to England for giving us the works of Shakespeare. But both the works of Shakespeare and the Psalms are the property of all mankind and not of a nation.

A constant expression in the Psalms is that of a King who shall "rule in righteousness," and of a kingdom that shall "cover the earth." The King of whom they sing is more God than man, and the dominion promised to him is humanity rather than Israel.

Israel is God's agent in the accomplishment of this universal purpose. There are various methods which God will use in the accomplishment of it. In some Psalms we have the note of conquest, as in Psalms 2 and 18. Again, there is a peaceful alliance accomplished by the gracious rule of the Messiah among men. Such is Psalm 72. But the Psalmists were conscious that Israel was called to bless the world, whatever method God might use. We do not find in the Psalms that sense of universalism which would call forth a missionary program, but we do find the essential spirit of missions. At least forty of the one hundred fifty Psalms are missionary. How poor our modern hymn books would be, and how inappropriate for worship, if here and there were not to be found the great missionary hymns in them.

Our division of the Psalms, as we attempt to set forth the missionary message of some of them, is a threefold division:

(1) Those dealing with the idea that God is the Creator of all the nations and therefore worthy of their unstinted allegiance,

(2) Those which picture God as a King whose dominion is to become identical with the world, and

(3) Those which picture God as the only one worthy of the devotion and praise of all men.

1. Jehovah—the Creator of the World.

(1) *The Eternal God* (Psalm 90). The God who "was before the mountains," is also the cause and creator of all these things. His claim upon the world grows out of the part he had in its existence. He created it. The world is God's, then, by right of creation.

(2) *The Awe-ful God* (Psalm 33). We cite verses 6-9 in this Psalm: "By the word of Jehovah were the heavens made; and all the hosts of them by the breath of his mouth, . . . Let all the earth fear Jehovah; let all the inhabitants of the earth stand in awe of him. For he spoke, and it was done; he commanded, and it stood fast." Jehovah planned (thought) and spoke ("Let be"), and the world had existence. Naturally, before such a creator ALL MEN should stand in awe and reverence. There is no difference between Jew and Gentile. Both alike are summoned to worship him.

(3) *The God of Intelligence* (Psalm 49: 1-4). "Hear ye, all ye people, all ye inhabitants of the earth, low and high, rich and poor; I am about to speak wise words unto you" (verses 1-3). The discussion is about the superiority of righteousness over wealth. The subject is of universal interest. God has endowed all men with mind and reason. Through these faculties he can appeal to all men and save them from miserable folly.

(4) *The God of Hosts* (Psalm 24). In this Psalm "clean hands and a pure heart" are the essentials of coming into the presence of Jehovah.

"The earth is the Lord's and the fullness thereof; the world and they that dwell therein" (verse 1). The message of this Psalm is that of a glorious King, Jehovah, who has come to take his place upon the throne. But

his sovereignty is not limited to Jerusalem, nor to any one nation or people; he is the Jehovah of the whole world.

(5) *Praise Due the Creator* (Psalm 148). There are three divisions to this Psalm:

a—An appeal to all created things to praise Jehovah (verses 1-6).

b—An appeal to all earth to praise him for revealing himself to men (verses 7-13).

c—Israel is to praise him especially for restoring them (verse 14).

The first and the third are interesting. But we are concerned with the second division (verses 7-13). The anthem of praise from the heavenly beings is to be answered by one from all earth. "Dragons, fire, hail, beasts and all cattle, creepers and fowls" are to praise him. But last of all, man, the crown of God's creation, is exhorted to join in this hallelujah chorus. "Kings of earth, princes, judges and all people; young men and maidens, old people and children, let them all praise Jehovah for the excellence of his great name" (verses 11-13). All the people of the world, young and old, honorable and unknown, men and women, are to join in one great triumphant song of praise to Jehovah their Creator.

2. Jehovah—The King of the Nations.

(1) *The Reign of Jehovah's Anointed* (Psalm 2). This is one of the great missionary Psalms. The first three verses describe the vain convocation of the heathen nations to unite against Jehovah and his anointed one. They decide to throw off the yoke of allegiance to Jehovah. But the gathering is only an occasion of laughter

for Jehovah. He has set the King in Zion to rule the world (verses 4-6). "Thou art my Son . . . I shall give you the heathen for thy possession" (verses 7, 8). Jehovah is King of the world, and he promises world-wide dominion to his Son.

(2) *Promise of World-Dominion to the Priest-King* (Psalm 110). In this Psalm the King is also Priest. His priesthood is distinguished from the Aaronical order as "a priest forever after the order of Melchizedek." This can have its fulfilment only in Jesus Christ. In verse 2 of the Psalm Jehovah promises to give power and dominion to this Priest-King. Israel is to be the instrument of success for the King. The volunteer spirit shall characterize her efforts (verse 3). There are three missionary thoughts in this Psalm:

a—There is one whom God has ordained to be ruler of the world;

b—This rule is to be established by the voluntary efforts of God's people, and

c—The ruler is the mediator between God and man. He is Priest as well as King.

(3) *The Reign of the King over the Whole Earth* (Psalm 72: 8-12). "He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents to him; the kings of Sheba and Seba shall offer gifts. Yea, all the kings shall fall down before him. All nations shall serve him. For he will deliver the needy when they cry; the poor also, and him that hath no helper." No wonder the Psalmist could say, in verses 17-19, "His name shall be

continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed. Blessed be his name forever. Let the whole earth be filled with his glory." The author of this Psalm was, no doubt, familiar with God's ancient promise to Abraham, that through him all the families of the earth should be blessed (Gen. 12: 3).

3. Jehovah, the Object of Universal Devotion and Praise.

(1) *All Nations Shall Turn to Jehovah* (Psalm 22: 27-29). "All the ends of the earth shall remember and turn unto Jehovah; and all the kindred of the nations shall worship before thee. For the kingdom is Jehovah's and he is governor among the nations. All the fat of the earth shall worship him, and all that go down to the dust shall bow before him." This is the high-water mark in the claim of universality for the kingdom of God. All mankind is included.

(2) *All Nations Shall Worship Him* (Psalm 86: 9, 10). "All nations whom thou hast made shall come and worship before thee, O Jehovah; and they shall glorify thy name. For thou are great and . . . thou art God alone."

Psalm 98: 2, 3: "Jehovah hath made known his salvation . . . in the sight of the heathen. All the ends of the earth have seen the salvation of our God."

Psalm 66: 4: "All the earth shall worship thee, and sing unto thee. They shall sing unto thy name."

These are a few examples of the many Psalms of thanksgiving in which all the inhabitants of the earth are exhorted to praise Jehovah, and acknowledge his sovereignty.

(3) *All Nations Shall Pray to Him* (Psalm 65: 2). "O thou that hearest prayer, unto thee shall all flesh come." It is natural for God to hear and answer the prayer of earnest hearts. Therefore, "all flesh" may come to him. All who, in their weakness, feel their need of his help, may come to him with their burdens and sins and find relief. But Israel is not the only one who may come to him. "All flesh" is invited.

Psalm 145: 18-21: "Jehovah is near unto all that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he will hear their cry and save them. He preserveth all them that love him; . . . let all flesh praise his holy name forever and ever." Two elements of true religion are mentioned in this Psalm—fear and love. Any one who has these properly balanced can pray unto Jehovah and be heard.

(4) *Israel's Great Commission* (Psalm 105). This Psalm recounts the multitudinous blessings of God toward Israel, and then urges the Israelites to proclaim the glad news to others. They are to "tell of his wondrous works," that others may learn to praise him (verses 1, 2). "His judgments are in all the earth" (verse 7). It was the mission of Israel to proclaim to the world the character of Jehovah.

(5) *Hallelujah* (Psalm 117: 1). "Praise Jehovah all ye nations, praise him all ye people." This universal call to praise Jehovah is based upon two facts in the following verse: (a) "His merciful kindness is extended to all," and (b) "His truth shall endure forever." Paul quotes this verse in Romans 15: 11 to show that God

purposed that the Gentiles, as well as the Jews, should be partakers of his grace.

Psalm 150: The doxology of the Psalter has for its purpose no less than the calling of every instrument and every creature that has breath to unite in one great hallelujah chorus of praise to the God of the world. "Let everything that hath breath praise Jehovah." Not the priests and Levites only, but all Israel; not Israel only, but all mankind; not mankind only, but everything is to join in the united hallelujah. The world is Jehovah's house of worship, and everybody and everything in it are to be his worshipers.

II. The Prophets

The prophets spoke as they were moved by the Spirit of God. They sometimes spoke as statesmen to the kings and other rulers. At other times they spoke as preachers to the common people. All of the prophets conceived of Israel as a nation chosen of God through which he would make himself known to the world. Of course this missionary purpose in Israel is seen in some more clearly than in others. We propose in this division of our study to examine a few of the outstanding messages of the prophets which have the missionary note.

The function of the prophet was more than the prediction of coming events. He was an interpreter of God's law to the people. A study of all the prophets will disclose the fact that each has his own peculiar message. Some thunder forth in tones of terrible, but deserved chastisement; some issue timely warnings against the sins of the people, while others admonish with tender

love, and encourage their hearers to hope for better things.

In none of the prophets are the nations outside of Israel forgotten or ignored. They are placed, in a remarkable degree, on the same plane with Israel. If God would rain down his afflictions and punishments, they fall on Israel and Egypt alike. If he would extend his hand in love to Israel, Ethiopia shares with her. If he would draw Israel close to himself, and in mercy save her from her sins, he would make all the nations equal beneficiaries. Punishment and blessing were accorded on the same basis.

For the convenience of the student we will divide our study of prophecy into three divisions: (1) Prophets of divine punishment, (2) Prophets of hope and promise, and (3) Prophets of the universal kingdom.

1. Prophets of Divine Punishment.

(1) *Jeremiah* ("Jehovah rejecteth"). His message was one of condemnation and threat of imminent punishment for sins, with exhortation to repent. A brief outline of the book would be: a—Warnings and promises to the Jews (chapters 1-45); b—Prophecies concerning the Gentiles (chapters 46-51). The Gentile nations dealt with are Egypt (46), Philistia (47), Moab (48), Ammon, Edom, Damascus, Kedar, Hazor and Elam (49), and Babylon (50, 51). Jeremiah prefaced his denunciations by a reference to his call as prophet: "The word of Jehovah came unto me saying, before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb I sanctified thee ("set thee apart") a prophet unto the nations." Jeremiah argued that he did not know how to speak. This did not excuse

him from God's plan. "Be not afraid . . . I am with thee . . . I have put words in thy mouth; behold I have this day set thee over the nations and over the kingdoms (notice the plurals) to pluck up and to break down and to destroy and to overthrow, to build and to plant" (1: 8-10).

Fired by the influence of this call, Jeremiah went forth to face Judah, Egypt, Philistia, Moab, Ammon, and the others named, with a threefold message, viz.: (a) Jehovah punishes sin; (b) Punishment is administered to all alike, and (c) Repentance is necessary to restore the sinner to God's favor.

(2) *Zephaniah* ("Jehovah hath guarded"). Closely related in time and message to Jeremiah is the prophecy of his contemporary Zephaniah. The book contains rebukes upon the nations and promise of restoration. God's purpose in the restoration of Israel is expressed in the third chapter. "Wait for me, for my determination is to gather the nations and assemble the kingdoms to pour out my indignation . . . for all the earth shall be devoured with my jealousy. But then I will turn to the peoples a pure language that they may all call upon the name of Jehovah and serve him with one consent. From beyond the rivers of Ethiopia my suppliants shall bring my offerings" (verses 8-10).

(3) *Amos* ("Burdened"). The main purpose of this book is to show that God will punish both heathen and Israelites if they continue in their sins. God's impartial attitude toward all the nations is found in the last chapter (verse 7), "Are ye not as the children of Ethiopia unto me, O children of Israel? Have not I brought up Israel from Egypt, and the Philistines from Caphtor,

and the Syrians from Kir?" In the matter of executing punishment Jehovah knew not Israel from the other nations. He beheld them all through the eyes of justice.

(4) *Isaiah* (chapters 1 to 39). This division of Isaiah at chapter thirty-nine does not mean we accept the dual authorship of the book. We do not. But these chapters deal with punishments, which is our present discussion. We shall deal with chapters 40-66 in our discussion of the "Universal Kingdom."

The message of universal punishment for sin is heard in the following scriptures:

a—Isaiah 2: 2-4: "It shall come to pass in the latter days that the mountain of Jehovah's house shall be established in the top of the mountains . . . and all nations shall flow into it . . . for out of Zion shall go forth the law . . . and Jehovah shall judge between many peoples."

b—Isaiah 11: 1-4, 10: "And there shall go forth a shoot out of the stock of Jesse . . . and the spirit of Jehovah shall be upon him . . . and he shall not judge after the sight of the eyes but with righteousness shall he judge the poor and decide with equity for the meek of the earth . . . and it shall come to pass in that day that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek."

c—In chapters 13-23 Babylon shall fall; Philistia shall melt away; Moab shall weep in her desolation; Damascus shall be a ruined heap; the ripened grapes of Ethiopia shall be pruned out of season; Egypt shall be captured and Edom and Arabia shall suffer a similar fate. Jehovah metes our judgment upon the heathen

nations on the same basis as he has already done upon Israel.

d—But even in this day of chastening these nations are not left without hope. "In that day there shall be an altar to Jehovah in the land of Egypt . . . and it shall be for a witness to Jehovah . . . and he will send them a saviour . . . and Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah . . . yea, they shall worship with sacrifices . . . and shall vow a vow unto Jehovah and perform it . . . and they shall return unto Jehovah and he will heal them. And there shall be a highway out of Egypt into Assyria, and the Assyrians shall come and worship with the Egyptians . . . and Israel shall be the third with Egypt and Assyria, a blessing in the midst of the earth; for Jehovah blessed them saying, Blessed be Egypt my people, and Assyria the work of my hands and Israel mine inheritance" (Isa. 19: 19-25).

From these scriptures we draw the following conclusions:

(1) Jehovah-worship was to extend beyond Jerusalem.

(2) His followers in other lands should call upon him.

(3) Knowledge should be mutual between Jehovah and other nations.

(4) The heathen nations should meet in common worship, one traveling into the country of the other.

(5) There should be a triple alliance between Israel, Egypt and Assyria; and they should bless the world.

(6) Jehovah blesses them all alike.

(7) Jehovah does not inflict punishment in the spirit of revenge as was thought of heathen gods, but for moral ends.

2. Prophets of Hope and Promise.

(1) *Ezekiel* ("God will strengthen"). The nation is pictured in this prophecy as the bleached bones of a fallen army. But God will pour out his spirit of revival upon them. In this intensely Jewish book there is to be found a missionary message in the thirty-seventh chapter. After their revival they were to be a true light to the nations, "The nations shall know that I am Jehovah" (verse 28). The one great dominating purpose in the reviving of this "valley of dry bones" was that "all the nations might come to know Jehovah."

(2) *Micah* ("Who is like Jehovah?"). This book could easily have been classed under the head of denunciation. But ringing out above his warnings are his words of hope. Study chapter five. From this we learn that Israel is to follow a king come from Bethlehem. "But thou Bethlehem, which art little to be among the thousands of Judah, out of thee shall come forth unto me, one that is to be ruler in Israel" (verse 2). "And he shall be great unto the ends of the earth" (verse 4). "And the remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as showers upon the grass" (verse 7).

Again in the opening verses of chapter four we read: "But in the latter days it shall come to pass that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted . . . and the peoples (note the plural) shall flow into it. Yea, many nations shall go and say, Come and let us go up to the mountain of Jehovah, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." The meaning is obvious.

God's dealing with Israel should win the admiration of the surrounding nations, and they should seek him and follow in his ways.

(3) *Zechariah* ("Whom God remembers"). In chapter 2, verse 2, a man with a measuring line is seen. He is sent to measure the bounds of Jerusalem. "Whither goest thou?" the prophet inquires. "To measure Jerusalem," the man replies, "to see what is the length and breadth of it" (verse 2). It was seen that Jerusalem should be "inhabited as cities without walls by reason of the multitudes of men therein" (verse 4). Jehovah exhorts Zion to rejoice, for "I will come and dwell in the midst of thee, and many nations shall join themselves to Jehovah in that day, and shall be my people" (verses 10, 11).

Again the nations shall come eagerly seeking Jehovah. "Thus saith Jehovah, There shall come peoples, and the inhabitants of many cities . . . saying, let us go speedily to entreat the favor of Jehovah and to seek him; yea, many peoples and strong nations shall come to seek Jehovah in Jerusalem and to entreat his favor. Ten men shall take hold of the skirt of him that is a Jew and say, We will go with you for we have heard that God is with you" (Zech. 8: 20-23).

Still again the chosen people are urged to "Rejoice greatly . . . behold the king cometh; he is just and hath salvation; lowly, riding upon an ass . . . He shall speak peace to the nations and his dominion shall be from sea to sea and from the river unto the ends of the earth" (Zech. 9: 9, 10).

(4) *Joel* ("Jehovah is God"). This book tells of the blessings which come to those who turn to God in

repentance and of the punishment awaiting those who are his enemies. The missionary message of the book is found in chapter 2, verses 28 and 29: "It shall come to pass . . . that I will pour out my spirit upon all flesh . . . and also upon the servants and the handmaids, in that day I will pour out my spirit." As a result of great repentance we read in verse 32, "And it shall come to pass that whosoever shall call on the name of Jehovah shall be saved." Peter quoted these verses at Pentecost as he preached to the people gathered from all parts of the world. Fulfilling the ancient prophecy thousands were saved from among the nations.

(5) *Jonah* ("Dove"). The book of Jonah is more the work of a missionary than a message. The student should refresh his memory with the story of Jonah, called of God to preach to a heathen city. Rebellious, he fled. But in the story of the storm at sea, which ended in Jonah's being cast overboard and swallowed by a great fish, we see the reluctant missionary converted to his task. When he had preached to Nineveh the "preaching which God gave him," the wicked city repented and turned to Jehovah. When the missionary saw the salvation of this heathen city, he regretted the mercy shown it by God. This envy was no doubt caused by Jonah's intense nationalistic spirit. But in the incident of the gourd vine God showed him that the Gentile had a capacity for salvation as well as the Jew. This is the most emphatic effort we shall find, where the spirit of Hebrew religion is put into practical missionary practice.

3. The Universal Kingdom.

In this closing division of our study of the missionary message of the Old Testament, we shall deal with the messages of only two prophets, viz.: Daniel and Isaiah's message in chapters 40-66.

(1) *Daniel* ("God's judge"). Daniel was one of the princes of the royal family of Judah. Following the capture of Jerusalem by Nebuchadnezzar he was made an eunuch in the palace of the king of Babylon. The story of his testing in the king's court is both familiar and interesting to the Bible student. There are parts of two chapters with which we are interested in this study.

a—In the second chapter the wonderful dream of King Nebuchadnezzar is recorded. He had seen a distressing vision in his sleep, but it had vanished from his memory. The Chaldeans were summoned and charged with the unusual responsibility of making known the dream. They being unable to do so, it was decreed by the king that they should, one and all, be put to death. Daniel heard of the decree, and being brought before the king, asked that the order be stayed, and that he be given a chance to reveal the lost vision and its meaning. The request was granted, and Daniel, with his three Hebrew companions, laid the matter before God, and the dream and its interpretation were given to them.

The dream was of a great and terrible image, which had a head of fine gold, a breast and arms of silver, a belly and thighs of brass, legs of iron, and feet, part of iron and part of clay. Then the king saw a stone cut out without hands which crushed the great image to pieces, and the winds blew it away. After this, the stone

grew into a great mountain until it filled the whole earth (Dan. 2: 1-36).

The interpretation of the dream as given by Daniel was that Nebuchadnezzar's kingdom, which was represented by the golden head of the image, should be followed by another inferior to his, represented by the silver breast and arms. After this should arise a third kingdom represented by the belly and thighs of brass. Still later a fourth kingdom, represented by the legs of iron and feet of clay and iron. The kingdoms were the Babylonian, Persian, Grecian and Roman.

Our particular interest is in the stone cut out without hands, which crushed the terrible image and grew into a mountain which filled the whole earth. "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed . . . but it shall break in pieces and consume all these kingdoms and it shall stand forever . . . The dream is certain and the interpretation is true" (Dan. 2: 44, 45). This fifth and abiding world kingdom can be none other than the kingdom of our Lord Jesus Christ. Note (a) Its origin—"God of heaven"; (b) Its endurance—"Shall stand forever" (cf. Matt. 21: 44; Luke 20: 17, 18).

b—In the seventh chapter is recounted the vision of the four beasts, followed in verse 13ff by another. "I saw one like the Son of man who came with the clouds of heaven to the Ancient of Days, . . . and there was given to him dominion and glory, and a kingdom that all people, nations, and languages should serve him. His kingdom is everlasting and shall not pass away" (Dan. 7: 13-15).

The literalistic speculations which frequently engage the tongue and pen of the extremists and visionists, are of little or no concern to us here. The great central fact of the final triumph of the fifth kingdom, which should include all "nations and languages" is fulfilled, or I should say, being fulfilled, in the "kingdom of his dear Son." In this eternal, universal kingdom the people of God were to have honorable part: "And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the Most High: his kingdom is everlasting and all dominions shall serve and obey him" (Dan. 7: 27).

(2) *Isaiah* 40-66 ("Salvation of Jehovah"). A detailed interpretation of every passage in this wonderful section which has a universal import would be to produce a lengthy commentary on almost every paragraph. A separate study of a few of the more important passages will suffice for our need.

a—"Behold my servant whom I uphold, mine elect . . . I have put my spirit upon him, and he shall bring forth justice to the Gentiles . . . He shall not be discouraged till he has set up justice in the earth; and the isles wait for his law" (42: 1ff). In the preceding chapter there is a lengthened description of the desolation wrought by idolatry. In this passage One is introduced ("my servant") whose work should restore moral order among the nations. He was to bring justice to the Gentiles, that is, his righteous government, which had hitherto been displayed chiefly within Israel, should now be extended to the long-oppressed nations. "He shall not fail" ("He shall not burn dimly"). As feeble as the light of Israel might seem in the servitude of the exile,

it would some day illumine the world. While he went forth to establish justice in the earth, he would find "the isles" waiting ("look for, trust") for his instruction.

b—"I, Jehovah, have called thee in righteousness and will hold thy hand and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles" (42: 6). Note here the Servant is, according to the righteous plan of Jehovah, given as an expression of his love for the Gentiles. In this verse neither the nation nor any of the prophets could measure up to the description given of this Servant. A satisfactory explanation is found only in him who came to break down the "wall of partition" between Jew and Gentile.

c—In the forty-ninth chapter, this Servant is heard to address the waiting nations in regard to his mission to the world, "Listen, Isles, people from far away, to me: Jehovah has called me . . . has made my mouth like a sharp sword . . . and a polished shaft . . . and said to me, Thou art my servant in whom I will be glorified." "But," responded the Servant, "I have spent my strength in vain." Then Jehovah said, "It is too light a thing that thou shouldst be my Servant to raise up the tribes of Jacob and to restore the preserved of Israel only; I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth" (Isa. 49: 1-6). The Servant appeared to smart under the disappointments caused by the backslidings of Israel. But when it seemed that his labor had been in vain, he was assured by Jehovah that simply the salvation and restoration of the Jewish race was too insignificant a thing for him; his work should be unto the ends of the earth.

d—Jehovah in chapter 45: 20f, challenged for a com-

parison of himself and the vanity of the idol gods. The only reasonable conclusion was reached: "There is no God beside me and no saviour" (verse 21). Hence the universal invitation was proclaimed, "Look unto me all ye ends of the earth and be ye saved, for I am God and there is none beside me" (verse 22).

e—The same universal call was extended in chapter 55: 1ff, "Ho, every one that thirsts, come to the waters," etc. But would he surely be heard if he came?

f—In chapter 56: 2ff the blessing which resulted from keeping the Sabbath is mentioned. "Neither let the foreigner that hath joined himself to Jehovah say, Jehovah will separate me from his people" (verse 3). For saith Jehovah, "Of the Eunuchs that keep my Sabbath and choose the things that please me, and hold fast my covenant: unto them will I give in my house, within my walls, a memorial ('hand') and a name better than sons and daughters" (verses 4 and 5). The Gentile was assured on the same basis with the Jew (obedience to Jehovah's laws), that Jehovah would reward his service and give him a name with greater honor, than even the honor of sons and daughters. Also those who thus come and obey "shall be joyful in the house of prayer; their burnt offerings and sacrifices shall be accepted upon my altar; for my house shall be called a house of prayer for all peoples; yea, saith Jehovah who gathered the outcasts of Israel, I will also gather others beside my own that are gathered" (verses 7, 8). Here the bars are all broken down. Any may come; all are invited to come; no distinctions will be made (verse 3); all will surely be heard in the house of prayer; and all will be made to rejoice in the service of Jehovah.

SYNOPSIS

I. The Psalms

Israel's book of hymns, the missionary element, threefold division:

1. Jehovah, the Creator of the world
   (1) The eternal God (Ps. 90)
   (2) The awe-ful God (Ps. 33)
   (3) The God of intelligence (Ps. 49: 1-4)
   (4) The God of hosts (Ps. 24)
   (5) Praise due the Creator (Ps. 148)
2. Jehovah, the King of the nations
   (1) Reign of Jehovah's anointed (Ps. 2)
   (2) World dominion promised to the Priest-King (Ps. 110)
   (3) Reign of the King over the whole earth (Ps. 72: 8-12)
3. Jehovah, the object of universal devotion and praise
   (1) All nations shall turn to Jehovah (Ps. 22: 27-29)
   (2) All nations shall worship him (Pss. 86: 9, 10; 98: 2, 3; 66: 4)
   (3) All nations shall pray to him (Pss. 65: 2; 145: 18-21)
   (4) Israel's great commission (Pss. 105; 117: 1; 150)

II. The Prophets

The prophet God's spokesman to man, three divisions:

1. Prophets of divine punishment
   (1) Jeremiah—punishment meted out to all nations on the same basis
   (2) Zephaniah (3: 8-10)
   (3) Amos (9: 7)
   (4) Isaiah (chapters 1-39)
2. Prophets of hope and promise
   (1) Ezekiel (37: 28)
   (2) Micah (5: 2-7)
   (3) Zechariah (2: 2-11; 8: 20-23; 9: 9, 10)
   (4) Joel (2: 28-32)
   (5) Jonah, the missionary
3. The universal kingdom
   (1) Daniel, Nebuchadnezzar's dream interpreted, the stone cut without hand (2: 1-45); the four beasts (7: 13-15, 27)
   (2) Isaiah (chapters 40-66)
      a—Justice to the Gentiles (42: 1ff)
      b—Light to the Gentiles (42: 6)
      c—Mission of the Servant (49: 1-6)
      d—Jehovah and idols compared (45: 20-22)
      e—"Ho, every one that thirsteth" (55: 1ff)
      f—Gentile worshipers welcomed (56: 2-8)

CHAPTER III

Missions in the New Testament

(*From Bethlehem to Antioch*)

This chapter takes us in a brief study through the life of Jesus Christ and through the missionary experiences of the early church at Jerusalem. It will readily be seen that this chapter embraces a study of the Four Gospels, Matthew, Mark, Luke and John, and the first twelve chapters of Acts.

In the Old Testament we found missionary seeds wrapped up, missionary roots about to put forth. We dealt almost wholly in missionary principles. Very firmly did we find the foundation laid for world-wide missions. In the New Testament we see the missionary superstructure begin to rise. Missionary work is actually begun. In the Old Testament we found the universal note expressed in prophecy, law, and song. In the New Testament we shall find the universal purpose realized in the salvation of many others than the chosen race.

In God's appointed time the promise of prophecy was fulfilled. Jesus was born a Saviour of men. His teachings and works are missionary from first to last. He trained a group of missionaries to begin the work. He left the command which made world-wide missions an urgent imperative for every disciple who should ever follow him. Our purpose in the first part of this chapter is to follow Jesus for the purpose of hearing his words

and seeing his works. In the second part we shall see how well his first followers attempted to carry out his missionary commands.

I. Jesus the Missionary

1. The Pre-Incarnate Christ.

(1) "In the beginning was the Word, and the Word was with God" (John 1:1). "Glorify me with the glory which I had with thee before the world was" (John 17: 5).

In these two verses we see that Christ enjoyed the most intimate fellowship with God the Father before he came to earth.

(2) "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Jesus said, "My meat is to do the will of him that sent me and to finish his work" (John 4: 34).

God loved the lost world to the point of giving his Son to save it: Jesus loved it to the point of being willing to give himself to carry out God's scheme of human redemption.

2. The Incarnate Christ.

Christ's love for a lost world becomes more evident when we come to his life on earth. First of all let us notice that:

(1) "He emptied himself" for man. "And being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2: 8). Such humiliation! From equality with God down to "likeness with man."

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(2) His names foretold his missionary career. Note some of them: "Emmanuel" means "God with us" (Isa. 7: 14; Matt. 1: 23); "Son of man." More than fifty times Christ called himself by that name. By this title he is identified as Messiah, not only of Israel, but of all mankind; "Jesus" means that he came to save from sin (Matt. 1: 21).

3. His Preparation.

From the stories of Christ's early life found in the Gospels we can trace, step by step, how God prepared him to carry out his great missionary task.

(1) "Jesus increased in wisdom and stature and in favor with God and man" (Luke 2: 52). Not only did he develop physically and mentally, but does not the last phrase mean that he grew more and more into fitness to bring God and man together?

(2) "The Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased" (Luke 3: 22). Later in his ministry as he was transfigured in the presence of Peter, James and John, he was again announced as the anointed Son of God. This time the injunction was given "Hear ye him" (Luke 9: 35).

(3) But a redeemer from sin must have tasted the temptation and power of sin. This Jesus did and won. The story of his temptation as told in the fourth chapters of Matthew and Luke, gives courage to all men that there is victory over sin for them through Christ. Paul speaking to a Gentile church later said: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted

above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (1 Cor. 10: 13). This victory God has provided for tempted humanity through Jesus Christ. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57).

4. Jesus' Early Missionary Work.

(1) *His Missionary Program Announced.* Following his temptation Jesus came to Nazareth "where he had been brought up; and as was his custom, he went into the synagogue on the sabbath day and stood up for to read." When the scriptures were handed him he read from Isaiah, chapter 61. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4: 18, 19). His interpretation which follows indicates the compassion with which he went about his divinely appointed task of human redemption.

(2) *His First Converts.* John's account of the first converts won to Christ's cause, gives us the importance of the personal word, the personal touch, personal work. John, who had already become his follower, turned two of his disciples from himself to Jesus (John 1: 35-39). One of these was Andrew, Simon Peter's brother. Andrew found his brother Simon and "brought him to Jesus" (John 1: 42). Then Jesus found Philip, and Philip found Nathanael and led him to Jesus. Thus the great missionary ever intended that we should "win them one by one."

(3) *The Apostolic Group.* One of the first acts of Christ's public ministry was to select a group of twelve apostles. The name means in the Greek "One sent." They were literally missionaries. Even one of these we find to be a Canaanite. "Simon the Canaanite" (Mark 3: 18).

(4) A study of Jesus' ministry will reveal the fact that he spent most of his time outside Judea. After John the Baptist was cast into prison, Jesus went into Capernaum where his missionary headquarters were established during most of his ministry. This was in "Galilee of the Gentiles" as prophesied by Isaiah (Isa. 9: 1, 2; Matt. 4: 12-16).

5. Jesus' Attitude Toward the Gentiles.

(1) No greater evidence can be found of Jesus' interest in all races, than that of the authors of the four Gospels and the messages of their respective epistles. Let us notice them briefly:

a—*Matthew.* A Jew writes his Gospel to prove to the Jews that Jesus of Nazareth is the Messiah. He traces the genealogy of Jesus back to Abraham the father of the Jewish race.

b—*Mark.* A Roman gives no attention to genealogies. He begins with Jesus, a full-grown man starting his ministry. Mark's account of that ministry is to emphasize to his hero worshiping Roman friends that Jesus was a great miracle worker. He recites many miracles of Jesus.

c—*Luke.* A Greek wrote his Gospel to show forth Jesus as the Saviour of all men. In his genealogy, Luke connects Jesus with Adam, the father of the human race.

Luke's Gospel is admitted by all New Testament critics to be the most universal in its nature.

d—*John.* An Alexandrine Jew, the author of the fourth Gospel, wrote late in the first century, when many heresies had already arisen about the origin, person and nature of Jesus. He goes back to the beginning and finds Jesus as the Creator of all the world. He presented Jesus as the answer and satisfaction for the yearning hunger of humanity's heart.

(2) *Missionary Parables.* Jesus taught much in parables. He drew his illustrations from the commonplace things of life. Many of these parables are intensely missionary in their character. In the next few paragraphs we will notice a few of these:

a—*The Mustard Seed* (Matt. 13: 31, 32). "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof."

We are not interested in this study in the many theological debates that have revolved around the parables of the thirteenth chapter of Matthew. But we desire to call attention to Christ's purpose of a widening kingdom.

b—*The Leaven* (Matt. 13: 33). "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." Whether leaven is to be interpreted as something good or something evil is aside from this study. But in either case we learn that the kingdom of God is meant to be world-wide.

c—*The Sower* (Matt. 13: 3ff). This lengthy parable pictures a sower going forth to sow seed in the field. Some seed fell by the wayside, some on stony places, some among thorns and some on good ground. Those by the wayside were eaten by the birds; those on the stony places died soon because of a lack of nourishment; those among the thorns were choked out, while the seed which fell on good ground grew into an abundant fruitage. In declaring the meaning of this and another parable of a sower, Jesus said, "The field is the world and the good seed are the children of the kingdom" (Matt. 13: 38). The gospel as it is preached in the world meets with all four of these results. With some it is scarcely heard; with some it finds only shallow root and soon dies; with some it is choked out by worldly things; while with some, thank God, it bears much fruit.

d—*Other Great Missionary Parables* which may be mentioned are, the Parable of the Lost Sheep, the Lost Coin, the Prodigal Son, and the Good Samaritan. In the latter the true spirit of Christ and brotherly helpfulness is shown by one that was not only not a Jew, but who was hated by the Jews. (See John 4: 9.)

(3) *Other Missionary Scriptures.* a—The Golden Rule itself is missionary in its spirit: "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12). What Christian, if he should suddenly be demoted to heathenism, would not desire that others give him the light of the gospel? Then let him as earnestly strive to give others the gospel.

b—Jesus said, "I am the light of the world" (John 8: 12). As the world's light he desires to remove the world's darkness and sin.

c—Again Jesus says to Christians, "Ye are the light of the world" (Matt. 5: 14); "Ye are the salt of the earth" (Matt. 5: 13); and again, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5: 16).

d—"Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28). This is a universal invitation to the weary.

e—"When Jesus saw the multitude he was moved with compassion on them because they were scattered as sheep having no shepherd" (Matt. 9: 36). This tender compassion Jesus feels for one race as much as for another.

f—*"Other Sheep."* In John 10: 16 Jesus says: "Other sheep I have which are not of this fold (the Jews); them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd."

g—In John 17: 20-26 a part of Jesus' great intercessory prayer is delivered for "them also which shall believe on me through their word."

Christians are urged to pray the Father that he send forth laborers into the plenteous harvest (Matt. 9: 38; Luke 10: 2).

h—*Jesus and the Woman of Samaria* (John 4: 1-30). One of the most remarkable missionary incidents in the ministry of Jesus took place during the Judean ministry. His popularity in Judea gave rise to very bitter hostility toward him. Hence, when Jesus heard that Herod had shut up John in prison and that the Pharisees were becoming envious of him, he departed, with his disciples, to go into Galilee. His journey to Galilee took him through the province of Samaria. For four centuries

Jews and Samaritans had hated one another. The race prejudice had been serious and bitter. On the way to Galilee Jesus and the apostles came to the city of Sychar. At Jacob's well he conversed with a Samaritan woman. Her character was such as to hush description. She was so surprised at the attitude of Jesus toward her that she inquired: "How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans."

But Jesus rose above the racial prejudices of his people and drew the woman into a lengthened conversation about the water of life. The missionary spirit won. The sinful Samaritan woman was converted. After her conversion she acted the role of a normal Christian by hurrying to her friends to tell them of "the man who told me all things I ever did." Glorious Christian testimony this was, for we read in John 4: 39: "Many of the Samaritans of that city believed on him for the saying of the woman."

i—*The Syrophenician Woman's Prayer* (Matt. 15: 21-31; Mark 7: 24-30). During a season of retirement from his arduous labors, Jesus withdrew into the coasts of Tyre and Sidon. This was new territory for the Master. Only one time during that vacation do we see the veil lifted. This time Jesus is ministering unto Gentiles in their distress. One of the outstandng examples of the effectiveness of the prayer of faith is given concerning this Gentile woman. She besought Jesus that he would help her. "My daughter," said the woman, "is grievously possessed with a devil." Overcoming the inherent prejudice of his own disciples who said, "Send her away," he saw the woman's great faith and said unto her, "O woman, great is thy faith, be it unto thee even as thou wilt" (Matt. 15: 28). "And her daughter was made

whole from that very hour." This led multitudes of these Gentiles to bring their lame and sick to the great healing missionary (Matt. 15: 30).

j—*Feeding the Four Thousand.* Jesus is next found in Decapolis, near the Sea of Galilee. Here again the multitudes gather about him, and in compassion he performs a miracle that he might feed a hungry Gentile multitudes. How much more did the compassionate Saviour, who came to redeem the world, yearn that their hungry souls might be fed!

(4) *The Great Commission.* The Great Commission is the climax of Christ's missionary teaching. The way had been opened for Jesus to proclaim it. The spirit of an aggressive missionary program had been inculcated into the disciples by the Christ himself. Not only had he taught them missions, but he had led them into a strenuous three years' missionary campaign. He had sent them out now and then "in twos" to do practical missionary work. Now his personal ministry is about over. He has about "finished the work which God gave him to do." But the work which he "began to do" must go on. Just before his ascension back to the Father, Jesus proclaimed the great imperative of the church. He gave his disciples the true meaning of apostleship—"Go" ("one sent"). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16). Thus, are preaching, believing, and baptizing parts of the work of missions. Matthew, in his statement of the Commission, adds the duty of teaching (see Matt. 28: 19, 20). Luke makes preaching the gospel of "repentance and remission of sins in his name among all nations beginning at Jerusalem"

the great task. He promised the enduing power of God's Spirit for this task (Luke 24: 46-49). Five times the Great Commission is given by the four Gospel writers. A study of each passage will be found to be both interesting and profitable (Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 46-49; John 20: 21-23; Acts 1: 8). The differences in the various statements are not antagonistic, but rather complementary.

During his ministry Christ repeatedly emphasized the fact that his coming and work were in fulfilment of the prophecies of the Old Testament. One of the urgent factors in Christ's great missionary command is, "That the scriptures might be fulfilled." Again he says, "Ye are witnesses." We are not preachers only, but witnesses. They had witnessed his work in their presence. Now they must tell of what they know and have experienced. Matthew's account of the Great Commission is based on the authority of Jesus: "All authority is given unto me in heaven and in earth" (Matt. 28: 18). He who has made salvation possible has the right and authority to send out missionaries to proclaim it. The normal extension of missionary work is given in Luke's account in Acts 1: 8. Beginning at Jerusalem, reaching unto Samaria, it continues unto the "uttermost parts of the earth." This was so in the first church. It should be so now. The aim of every congregation of Christians should be to begin in its own community, and through its money and prayers and young gifted lives, have a part in preaching the gospel all over the world.

II. The Church at Jerusalem—Getting Started

The book of Acts is usually treated as a whole in a study like this. We prefer to divide it into two parts,

because with the ministry of Paul, sent out by the church at Antioch, a new era of Christian missions is ushered in. The following study of the first twelve chapters of Acts will disclose the fact that the Apostles and Jerusalem disciples were slow to carry out the spirit of the great commission. Let us follow their work in Acts, chapters 1-12.

1. The Prayer Meeting (Acts 1: 12-14).

In the "upper room" where they had worshiped, the disciples began to pray for the promised power of the Holy Spirit. This power, they had been told, was an essential of success in the missionary task which confronted them. To the extent that our churches today are praying, Spirit-filled churches, to that extent they will be interested in the great world task which is theirs.

2. Pentecost—Many Saved (Acts 2).

In answer to prayer and in fulfilment of Christ's promise, the Holy Spirit descended upon the church at Jerusalem. What a change then! Timid men became strong; cowardly disciples spoke with amazing courage; those who a few days before "followed afar off" now were in the thick of the battle. What a season of preaching and personal witnessing do we read of at Pentecost! They were there from "every nation under heaven" (Acts 2: 5). They heard the gospel in their own languages and went back to their homes and people to tell of this "new way." Paul in his missionary journeys years later was no doubt afforded many a point of contact through people who had heard the gospel at Pentecost.

3. Persecutions.

The work of Apostolic missions had not proceeded very far until a siege of opposition and bitter persecution arose against the work. Peter was put in prison for a sermon which he preached (Acts 4: 1-4). Again in the fifth chapter we read that the high priest arose and put the Apostles in prison (verse 18). In the sixth and seventh chapters we have the story of the first Christian martyr, Stephen. He was stoned to death. His scathing rebuke of a calloused Judaism (see chapter 7) led to a seige of persecution conducted by Saul of Tarsus who "entering into every house, and haling men and women committed them to prison" (Acts 8: 3).

4. In Samaria (Acts 8: 4ff).

"Therefore they that were scattered abroad went everywhere preaching the Word. Then Philip went down to the city of Samaria and preached Christ unto them" (Acts 8: 4, 5). Thus the great commission is kept and Samaria receives the gospel: "And the people with one accord gave heed unto those things which Philip spake" (Acts 8: 6). And they were baptized (verse 12).

This remarkable change of front wrought by Philip in preaching to Samaritans, brought Peter and John down from the church at Jerusalem to see the things which had happened. These conservative brethren from the mother church not only approved the work done by Philip, but they preached to the Samaritans themselves on their return trip and many were saved (Acts 8: 14-25).

5. The Eunuch from Ethiopia (Acts 8: 27-39).

The Holy Spirit led Philip on from Samaria unto Gaza. As he proceeded he joined himself to an Ethiopian of

official rank from the court of the queen of Ethiopia. The story of his conversion is familiar. It came about by personal work and Bible instruction. This baptized convert no doubt went back to his high office to witness of the grace of God. Philip went on his way preaching in all the cities. He came finally to Caesarea, where he worked as an evangelist. We next hear of him when Paul visits his home on the return from his third missionary journey (Acts 21: 8).

6. Cornelius, the Roman (Acts 10).

The high point of missionary endeavor in this early church at Jerusalem is found when Peter had gone down to Joppa to preach the gospel. One thinks of the tenth chapter of Acts much as he would the high pitch in a roof. It is in this chapter that the middle wall of partition is broken down. A careful study of this chapter is urged as this part of our book is read. Peter lodged with Simon, a tanner, who lived by the sea.

Now there was a man in Caesarea, named Cornelius, a Roman soldier. He was a Gentile. Cornelius had no doubt heard Evangelist Philip preach in Caesarea, and being interested, prayed. God appeared to him and told him to send to Joppa for Peter who would tell him what to do.

The next day the unusual happened. Three Gentile soldiers came to the house where Peter lodged. As God would have it, Peter had just seen a remarkable vision of a sheet let down from heaven. In the sheet were all manner of beasts and fowls. Peter was commanded to "Arise, slay and eat." But his strict Judaistic notions forbade his eating anything not legally clean. God's voice said, "What I have cleansed, call thou not com-

mon and unclean" (verse 15). The wondering preacher was commanded to go to the entrance of the home and receive the three strangers. He met the three Roman soldiers. A few minutes before, Peter would have shut the door in their faces and said, "Begone ye dogs." But instead "he called them in and lodged them" (verse 23). What a triumph of the missionary spirit. Simon Peter, the Jewish conservative, lodging Gentiles!

The next day took them back to Caesarea to the house of Cornelius. The interested soldier presented Peter with his first real Gentile congregation. Peter now realized the significance of the mixture of beasts and fowls in the sheet. "I perceive," said Peter, "that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is acceptable to him" (Acts 10: 34, 35). When Peter had preached to them the same Jesus which he had preached to the Jews, they were converted, filled with the Spirit and baptized. Thus the missionary spirit began to break down national walls and enable the church at Antioch of Syria through the work of Paul, to cover almost all the then known world. Our next chapter is devoted to the missionary labors of Paul.

SYNOPSIS

I. Jesus the Missionary

1. The pre-incarnate Christ leaves the presence of the Father to accomplish his will on earth (John 1: 1; 17: 5; 3: 16; 4: 34)

2. The incarnate Christ
   (1) "Emptied himself" (Phil. 2: 8)
   (2) Missionary names: "Emmanuel" (Isa. 7: 14; Matt. 1: 23); "Son of man"; "Jesus" (Matt. 1: 21)

3. His preparation
   (1) Increased in wisdom and stature (Luke 2: 52)
   (2) Received Holy Spirit (Luke 3: 22; 9: 35)
   (3) Victorious in temptation (Luke 4: 1-13; 1 Cor. 10: 13; 15: 57)

4. Jesus' early missionary work
   (1) Missionary program announced (Luke 4: 18, 19)
   (2) First converts (John 1: 35-39, 42)
   (3) The apostolic group, one a Canaanite (Mark 3: 18)
   (4) Labored much outside Jerusalem (Isa. 9: 1, 2; Matt. 4: 12-16)

5. Jesus' attitude toward the Gentiles
   (1) Four Gospel authors—Matthew, Mark, Luke, John
   (2) Missionary parables (Matt., chapter 13)
   (3) Other missionary scriptures
   (4) The Great Commission (Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 46-49; John 20: 21-23; Acts 1: 8)

II. The Church at Jerusalem—Getting Started

1. The prayer meeting (Acts 1: 12-14)
2. Pentecost (chapter 2)
3. Persecutions (chapters 4-7)
4. In Samaria (Acts 8: 4ff)
5. The eunuch (Acts 8: 27-39)
6. Cornelius, the Roman (chapter 10)

CHAPTER IV

Missions in the New Testament—Continued

(From Antioch to Rome)

Note.—It is urged that a map of Paul's missionary journeys be constantly before the group as these studies are pursued.

I. Paul's First Missionary Journey

(Acts 13: 1 to 14: 28)

With the conversion of Paul and his going to Antioch to assist in the great revival, the missionary center shifts from Jerusalem to Antioch in Syria.

Paul made three missionary tours. In addition to the three journeys taken for missionary purposes, his journey to Rome as a prisoner appealing to Caesar, was so fraught with preaching and missionary accomplishments that it is often designated as his fourth missionary tour.

Paul's commission to preach the gospel to the Gentiles came to him at his conversion. You will find the words of the commission in Acts 26: 16-18, where Paul is relating his conversion experience before King Agrippa. "But arise and stand upon thy feet: for to this end have I appeared unto thee to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things whereof I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom I send thee, to open their eyes that they may turn from darkness to light and from the power of Satan unto God,

that they may receive remission of sins and an inheritance among them that are sanctified by faith in me."

It was about ten years from this experience until Paul went on his first missionary tour. Many events transpired between these dates. He went into Arabia for about three years following his conversion. He later returned and preached at Damascus. Thence he went to Jerusalem, where he was rejected. For about five years he preached in Cilicia, with headquarters, no doubt, in his home town of Tarsus. Then at the breaking out of a great revival at Antioch of Syria, Paul was sent for and, having come, joined himself to the church at Antioch.

These ten years were needed to establish Paul in faith for the great trials he should later endure.

1. Leaving Antioch of Syria (Acts 13: 1-4).

This church at Antioch was very aggressive in the work of the gospel. It had already broken over the ancient Jewish custom of having nothing to do with other races, and had actually received Greeks into its membership. There were several prophets or preachers who labored in the church. Among these were Barnabas and Saul. As they engaged in devotion one day, the Holy Spirit directed that Saul and Barnabas should be sent out. The church having engaged in a season of fasting and prayer, laid their hands on them and sent them on their journey.

Starting from Antioch they came down to Seleucia on the sea coast. Here they boarded a ship for the Isle of Cyprus. It should be noted at the outset, first, that they went out, definitely called of the Holy Spirit, and second, that the church at Antioch recognized that God had

called them, and formally ordained them unto their work.

2. On the Isle of Cyprus (Acts 13: 4-13).

Having sailed from Seleucia they touched Cyprus first at Salamis. Salamis was a large city filled with many Jews. Paul and Barnabas went to the Jewish synagogues and, as opportunity was given, they preached from the Jewish scriptures and showed how Jesus was the fulfilment of prophecy.

Leaving Salamis they journeyed overland about one hundred miles and came to the city of Paphos on the other side of the island. Paphos was the capital of Cyprus. Here they encountered a Jew who was a sorcerer. His name was Bar-Jesus. His Greek name was Elymas. He was exerting a harmful influence over Sergius Paulus, the Roman governor of the island, by attempting to turn him from the faith to sorcery. Paul and Barnabas resisted him, and at Paul's word Elymas became blind for a time. The power of Paul's testimony caused the governor to believe. Leaving Paphos, they set sail to the mainland and touched at Perga in Pamphylia. Here they were to enter into new and wholly undiscovered territory. They were to meet much opposition from both Jews and Gentiles.

3. In and Around Antioch of Pisidia (Acts 13: 14-45).

We must distinguish between Antioch of Pisidia and Antioch of Syria, whence Paul and Barnabas started.

Having left Paphos, Paul and his companions landed at Perga in the province of Pamphylia. There is no record of any religious work done in Perga. However, we have here the record of John's departure from the

missionary party. John was surnamed Mark. He had accompanied Barnabas and Paul from Jerusalem to Antioch in Syria. When the party began this first journey John Mark went along. We are given no reason for his leaving the party. But it is evident from Paul's attitude later (Acts 15: 38) that it was a reason which Paul did not approve.

From Perga, Paul and Barnabas went to Antioch in Pisidia. This Antioch lay north from Perga on a tableland of Asia Minor. It was an important Roman city inhabited by many Greeks, Romans, and Jews, in addition to its native population. Here the apostles went on the sabbath day to the synagogue. After the Jewish elders had finished their reading they asked Paul to speak. He arose and preached a great sermon. An outline of this sermon is given in Acts 13: 16-43. He recited how God had led Israel through many difficulties from Egypt to Canaan. He traced her bitter experiences under the Judges and later as a kingdom. From David, Paul traced the descent of Jesus as the true King of Israel. He charged the Jews with his death, and declared that through Jesus only, should they have forgiveness of sins. When the Jews had left the synagogue the Gentiles gathered about Paul and urged him to preach to them on the next sabbath. Many Jews and proselytes persuaded Paul and Barnabas to continue in the work.

4. Turning to the Gentiles (Acts 13: 46-49).

The next sabbath found Paul and Barnabas deluged with crowds anxious to hear their message. "Almost the whole city came together to hear the word of God" (Acts 13: 44). But when the Jews saw the great crowds and their interest, envy overcame them and they began to

speak against their work. They not only denied the truth of what the apostles said, but spoke in blasphemy against them and their gospel.

We next find Paul turning to accomplish that for which he was specifically called,—preaching the gospel to the Gentiles. We read (Acts 13: 46, 47) that Paul and Barnabas grew very bold in their preaching and condemned the Jews for their rejection of the gospel. They said: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath God commanded us, saying, I have set thee for a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth." This greatly pleased the Gentiles and many of them believed and the gospel was published abroad.

5. In Iconium (Acts 13: 50; 14: 5).

Now, when the Jews had stirred up great opposition to the apostles at Antioch, and expelled them even from the city, the missionaries shook the dust of Antioch from off their feet and came to Iconium.

When they had come to Iconium they went as was their custom to the Jewish place of worship and preached. They spoke with such earnestness that many Jews and Greeks believed. Much depends on how our testimony is delivered. We must speak with a positive note in our testimony. The witness who follows his testimony with question marks and doubts, will not convince many of the truth of the gospel.

Their bold witnessing stirred up the unbelieving Jews and they in turn stirred up the Gentiles against the preachers. The result was a divided city. Some believed

and were with the apostles. Others were against them. This hostility grew into an organized mob which came against the apostles. They were apprised of the plot, by their friends, no doubt, and left for other towns.

6. In Derbe and Lystra (Acts 14: 6-19).

Lystra was a place of considerable importance with a heathen worship that centered around Jupiter, the chief god of the Romans. The Greeks called him Zeus. There were many Jews here as elsewhere. The chief event of the ministry of the apostles at Lystra centered around the healing of a man who had been a cripple from his birth. As he sat listening to the apostles, Paul's keen sense of discernment let him know that the man had the capacity for great faith. Paul called out to him, "Stand on thy feet." The man leaped and walked at the word of Paul. This so stirred the enthusiasm of the people that they declared Paul and Barnabas were gods sent down from heaven. Under the leadership of their priest they named Barnabas, Jupiter, and Paul, Mercurius, and were about to do sacrifice to them when the apostles perceived their intent and cried out for them not to do so, as they were only men with like passions as themselves, who had only come to preach to them of the living and true God. But the apostles could not escape the jealousy of the Jews at Antioch who came over to Lystra and stirred up the people against them. They stoned Paul and dragged him from the city leaving him for dead. But as his friends stood around, he arose and the next day left with Barnabas for Derbe. Here at Derbe they preached without disturbance for the first time. Their ministry here was evidently very successful.

7. The Return Trip (Acts 14: 21-28).

Paul and Barnabas now turn back to revisit the work they had already done and to confirm the faith of the believers in the little churches established. This confirmation is not to be confused with a religious rite practiced in some non-Baptist churches today, but simply what the word means, to strengthen and encourage them to go on in the work. They returned first to Lystra where Paul had been beaten. It must have required great Christian courage to return there. Next they went to Iconium and then to Antioch. At these places they assured the newly won disciples that hardships were a part of the Christian life. In all these churches they ordained elders, or preachers, to preach the gospel. These were not all pastors. But there was need for many to testify of the gospel.

They next revisited places unnamed in the Province of Pisidia and came to Pamphylia and Perga, confirming the disciples. After preaching at Perga, they went to Attalia, whence they took ship back to Antioch in Syria, the church that had sent them out. They called the church together for their report. What a report that must have been as they told about the miracle of blindness on the sorcerer, the leaping of the cripple, and the great faith of the disciples. Barnabas, no doubt, told about Paul's being stoned. Thus ended their first missionary tour, which laid the foundations for greater work later on. They remained at their home church a long time before going on the second journey.

II. Paul's Second Missionary Journey (Acts 15: 36 to 18: 22)

Between Paul's first and second missionary journeys a very far-reaching religious conference was held on doctrinal matters down at Jerusalem. It is known as the Jerusalem Conference (read Acts 15: 1-35). The Jewish Christians in Jerusalem were very strict and still held to many Jewish customs and laws. They contended that circumcision was necessary if one would be saved (Acts 15: 1). But those who left Jerusalem many years before under the Roman persecutions and settled in other Palestinian towns naturally absorbed many of the influences about them. Accordingly we find the Jewish Christians in the church at Antioch liberal enough to actually accept Greeks into the membership of the church on an equality with themselves.

Some Jewish believers from Jerusalem came to Antioch and insisted on their keeping the Jewish laws, especially of circumcision. Paul and Barnabas, who had seen the Holy Spirt come down on Gentiles as well as Jews during their first missionary tour, withstood these legalizers. This led to a conference on doctrine in Jerusalem. The final outcome of this conference was that Paul and his program of salvation by faith won. Letters were sent to all the churches to correct any false impressions made by these legalizers.

1. Revisiting Churches Established on First Journey (Acts 15: 36 to 16: 5).

Paul's second missionary journey was much larger, both in point of time and distance, than the first. It covered a period of three or more years. Now, when

Paul and Barnabas began to prepare for the trip, Barnabas said, "Let us take John Mark with us again." Paul would not consent, because he had left them about the middle of the first journey. A very sharp contention arose between Paul and Barnabas. It resulted in their separation. Barnabas took his friend Mark and went down to Cyprus (Acts 15: 39). We hear no more of Barnabas. Paul took Silas, one of the preachers at Antioch, and began his second tour, leaving in the very opposite direction from that of his first tour.

At Lystra, Paul found a disciple named Timothy who was very active in Christian work. Paul took him into his party as they proceeded on. Timothy became a great favorite of Paul's. Paul later spoke of him as "My son in the faith" (1 Timothy 1: 2).

2. The Macedonian Call (Acts 16: 6-11).

When Paul had finished his work with the churches of Derbe, Lystra and Iconium, the question, no doubt, arose, Which way from here? Should he return to the other churches of his first journey, or seek new territory? He chose to do the latter. Having traveled throughout Phrygia and the region of Galatia, Paul would have gone into Asia (a province of Asia Minor), but the Holy Spirit directed him otherwise (Acts 16: 6). Having gone through the province of Mysia, Paul would have turned north into Bythinia, but again he was forbidden of the Holy Spirit (Acts 16: 7). He and Silas, therefore, followed the Holy Spirit through Mysia to the city of Troas, on the coast of the Mediterranean Sea (Acts 16: 8). Here another useful man was added to the party. His name was Luke. He was a physician and perhaps went along primarily to care for Paul's

health. Luke wrote the book of Acts. After he joined the party you will note that he uses the personal pronoun "we" instead of "they." (See Acts 16: 10 and forward for "we.")

At Troas, God appeared to Paul in a vision, and through the voice of a man said, "Come over into Macedonia and help us." Macedonia was across the sea in European territory. It was the call to start west with the gospel. Had the missionaries not heeded, only God can know what might be the present condition of the western hemisphere religiously. If Europe had not been Christianized, America would have been discovered, if at all, by people of heathen faith. The Macedonian call in our lives is our opportunity to be of the greatest service to God and a lost world.

3. First Work in Europe (Acts 16: 12-40).

Having loosed from Troas, Paul and his party sailed in a straight course to the Isle of Samothracia. The next day they landed at the European port of Neapolis. Here they began an overland journey which led them quickly to Philippi, the chief city of that part of Macedonia. There was a Roman colony here.

As was their custom, the missionaries went on the sabbath to the place of Jewish worship. The meeting-place in Philippi was a place outside the city by the river. Paul and Silas found a group of women there. They preached the gospel unto them. In this crowd of worshipers was a traveling woman, a seller of fine goods. She was evidently a proselyte to the Jewish faith. She was a resident of Thyatira. The Holy Spirit convicted this woman of her need and she was converted. After

she was baptized she opened her lodging place to the missionaries and invited them to be her guests.

Again, as they went to this place of worship, a young woman, possessed with a spirit of divination, who made much money for her owner, followed Paul and Silas until they spoke to her and drove the demon out. This release of the girl took away her earning power, and Paul and Silas were arrested on complaint of the man and cast into the inner cell of the prison. That night, as they prayed and sang, an earthquake occurred, which released them from the bonds with which they were held. The jailer came trembling and asked Paul and Silas what he must do to be saved (Acts 16: 30). Paul and Silas replied in words which leave no doubt as to the plan of salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31).

Such alarm was spread by all this that the officials sought to dismiss the charges against the missionaries and send them away. But Paul refused, saying that his Roman citizenship had been violated by being beaten and imprisoned without a hearing, and the officials would have to come personally and release them. Being released, they came to the house of Lydia. After comforting the newly-made disciples, they left Philippi for Thessalonica.

4. At Thessalonica and Berea (Acts 17: 1-14).

After leaving Lydia's home in Philippi, Paul and his party passed through the cities of Amphipolis and Apollonia and came to Thessalonica. They went to the Jewish Synagogue and for three sabbaths reasoned with the people from the Scriptures about Jesus. Paul sought to show them how it was necessary for Christ to suffer

and die and later rise from the dead. Many believed, and joined themselves unto the new faith. The new converts included some prominent Greeks and some leading Jewish women. But the apostles were again opposed by the hostile Jewish leaders, who got some lewd characters together and made an assault on the house of Jason, where the apostles were guests. They were so rabid in their opposition that they put Jason under bond that he would let them go out of his house.

The new disciples at Thessalonica, realizing the danger of Paul, secreted the missionaries out of the city by night and sent them on to Berea. They were received cordially here until the determined Thessalonians came down to Berea and stirred the people against them. Leaving a large number of converts in Berea, Paul left as if to go to the sea. Silas and Timothy remained at Berea.

5. At Athens—The Mars Hill Sermon (Acts 17: 15-34).

Paul came to the center of Greek culture—Athens. Here he was to meet the great philosophers and those who yearned for wisdom. Paul sent word to Silas and Timothy by the brethren who conducted him to Athens, that they should come to him at once. While Paul waited for them at Athens, he was overwhelmed with the idolatry of the Athenians. He went into their public gatherings and sought to tell them about Jesus Christ. He was encountered by Epicurean and Stoic philosophers and was conducted to the Areopagus with the request that he proclaim his new doctrine to them. What an opportunity for Paul! He preached a sermon to them upon the theme, "God will judge the world through

Jesus Christ." There on Mars Hill, Paul had seen their idols to every kind of a god. They had one to the unknown God. Paul declared to them that Jehovah was that unknown God, and that he was the only God worthy of worship. When Paul spoke to them of the resurrection of the dead, some of the Athenians mocked him; others believed.

6. Paul at Corinth (Acts 18: 1-17).

Paul went from Athens to Corinth. It was the Roman capital of Acahaia. There were many famous things in Corinth, among them being the Temple of Venus. The religion of Corinth was too vile to speak of publicly. Only remember the sins of Sodom and Gomorrah and you will have a picture of the vulgar life of Corinth which was lived in the name of religion. There were many Jews there for commercial reasons.

Paul was at once discouraged by this overwhelming vulgarity of life, but the Lord appeared to him and assured him that he had many people there whom Paul should reach with the gospel. He remained in Corinth a year and a half. He lived in the home of Aquila and Priscilla, two Jews who had come to Corinth from Italy to escape the wrath of Emperor Claudius. They were tentmakers by trade. There was a fellowship established, since Paul was also a tentmaker by trade.

While in Corinth, the Jews arose against Paul and brought him before Gallio, the Roman deputy. But the careless officer dismissed Paul and rebuked the Jews.

7. The Return to Antioch (Acts 18: 18-22).

After a year and a half of hard work in Corinth, Paul began to yearn for the fellowship of his brethren back

at home. Also he was eager to visit Jerusalem that he might keep a certain feast occasion there. Leaving Corinth, he came to Ephesus on the east coast of the Mediterranean Sea. Aquila and Priscilla accompanied him there. The Jews at Ephesus urged him to spend a long season with them, but impelled by his desire to keep the feast at Jerusalem, he left Ephesus promising to return later. This he did on his third missionary journey. Leaving Ephesus, he landed at Caesarea. Thence he went up to Jerusalem and saluted the church and returned to his home church at Antioch in Syria. Most wonderful journey! It lasted more than three years.

III. Paul's Third Missionary Journey

(Acts 18: 23 to 21: 17)

1. Paul Again at Ephesus (Acts 19: 1 to 20: 1).

Paul's third missionary journey begins at Antioch in Syria, and follows the course of the second, visiting the churches of Galatia, Phrygia and Asia previously established, and also visited before on his second tour. The work of this visit was to confirm the churches in their tasks of evangelizing, ordaining preachers, and correcting errors of living where found. The outstanding work of this journey was done at Ephesus. Here Paul met many adversaries.

(1) When he arrived he found a number of disciples, about twelve, who had been baptized with the baptism of John, but who knew nothing of the Holy Spirit. When they had heard of Jesus they were baptized in his name (Acts 19: 1-7).

(2) After about three months spent in the synagogue at Ephesus, disputing with the Jews, Paul entered a school under the management of one Tyrannus. He perhaps was a sort of unpaid member of the faculty. He occupied very much the position of Christian teachers employed by their denomination to teach Bible in state schools. This gave Paul a wonderful opportunity to preach Jesus. He taught in this school for two years (Acts 19: 8-10).

(3) God wrought several miracles at Ephesus by the hand of Paul. So filled was Paul with the power of God that garments which he had touched conveyed healing power upon the sick who were not able to go to him. Fake faith healers and exorcists tried to use the name of Jesus to conjure disease, but it proved a failure. A Jew, named Sceva, had seven sons who tried to use the name of Jesus thus, and the evil spirits rushed upon them, spreading great consternation, and so convincing the people that Paul was honest and they were fakes, that many believed on Jesus (Acts 19: 11-22).

(4) Paul's greatest contest in Ephesus took place between him and the silversmiths' union. The great Ephesian goddess, Diana, was there. Demetrius, the head of the silversmith craft, stirred the silversmiths up against Paul and brought him before the assembly. The craftsmen made much profit on souvenir images which they made of the goddess. The whole city was in confusion, and a serious situation was saved, perhaps the death of Paul and his companions, by the wise counsel of the town clerk, who told the assembly it had no charge against these men and forthwith dismissed the assembly (Acts 19: 23-41).

2. A Hurried Visit to Macedonia and Greece (Acts 20: 1-5).

After the uproar in Ephesus had died down, Paul left the city and made a hurried trip through Macedonia and Greece. In the churches of Macedonia he taught the people whom he had formerly led to Christ and organized into churches. This work of confirmation was very necessary for those who so recently had been converted from either Judaism or heathenism.

From Macedonia Paul went down again into Greece and worked among the churches there for a period of three months. When he was about to return by ship to his home in Syria, he learned that the Jews were lying in wait for him. He, therefore, changed his plans, and returned by way of Macedonia. At Berea a Christian named Sopater, and at Thessalonica two by name of Aristarchus and Secundus, accompanied him into Asia Minor. Other brethren having gone on before, waited for them at Troas.

3. Back in Asia Minor (Acts 20: 6-38).

Leaving Macedonia from Philippi, Paul took ship at Neapolis for Troas. The voyage consumed five days. He spent a week at Troas with the church. Here, in a crowded hall filled with torch lights, Paul preached one night until very late. The long service and stifling air caused a young man sitting in a window to go to sleep and fall out. He was apparently killed. Paul went down and assured them that life was in him. The service continued, with preaching and the Lord's Supper, until daybreak. Paul left Troas and joined the rest of his party at Assos, a nearby city. Here he began an

uneventful voyage back to Miletus. The places touched in their order were Mitylene, Chios, Samos, Trogyllium and Miletus. Paul hesitated to go back to Ephesus, for he knew the struggle and need there, and he was determined to reach Jerusalem, if possible, in time for the feast of Pentecost.

Stopping at Miletus, Paul sent for the elders of the church at Ephesus who came to Miletus for a conference with him. He made a wonderful address. It could be studied with profit. (Read Acts 20: 17-38.) Paul assured them that through all kinds of difficulties he had spared no efforts to declare the "whole counsel of God" wherever he had gone. He warned the Ephesian preachers to be on their guard against the coming in of false teachers. When the brethren had expressed their sorrow, Paul took his departure.

4. Determined to Go to Jerusalem (Acts 21: 1-7).

Sailing from Miletus the apostolic group touched the following places: Coos, Rhodes, and Patara. Here they found a ship bound for Phenicia. They engaged passage for Syria. Leaving the Island of Cyprus on the left they landed at Tyre. Here they found some Christians. Paul was headed for Jerusalem, but the disciples at Tyre warned him against going to Jerusalem. However after a week's stay in Tyre, Paul took a ship headed for Caesarea. Before his departure the disciples, with their wives and children, followed Paul out of the city, where they all knelt and had a prayer meeting. What earnestness and faith! From Tyre Paul sailed by Ptolemais, and while the ship was stopped, he saluted the Christians there. The next day the whole party arrived at Caesarea and went to the house of Philip, the evangelist.

Here Agabus, a prophet from Judea, came and took Paul's belt, and when he had tied his own hands he warned Paul that the Holy Spirit had revealed to him that Paul, the owner of that belt, should be bound thus by the Jews if he went to Jerusalem. Paul's party and the Christians of Caesarea all joined in a plea to Paul not to go to Jerusalem. But Paul answered them, "Why do you weep for me and break my heart? I am ready not only to be bound, but to die at Jerusalem for the name of Jesus" (Acts 21: 13). When the disciples failed to dissuade Paul, they took their carriages, and being accompanied by some of the Christians of Caesarea and an elderly disciple from Cyprus, they came to Jerusalem, and were received gladly by the Christians there.

5. In the Hands of Enemies (Acts 21: 18 to 23: 35).

From the time of Paul's arrival in Jerusalem he found himself surrounded by suspecting and even hostile enemies. James was pastor at Jerusalem. There were also other elders who helped in the work there. In conference with these, Paul was told that the Jews there had heard that he had told the Jews on his missionary tours to desert the practice of circumcising their children. They advised Paul to take on himself a vow and perform the rites of purification. This would convince the Jews, they thought, that Paul was still true to Jewish customs (Acts 21: 18-26).

The seven days of the vow were hardly over when a Jew who had heard Paul in Asia stirred up the people by charging that Paul had preached in Asia against the law of Moses and Jewish customs. A howling mob seized Paul and began to administer a severe beating when the Roman soldiers stopped it.

Paul now finds himself on the defensive. First, as he was being led by the officers to the castle, bound in chains, he asked permission to speak. Being permitted, he spoke to the Jews in Hebrew, recounting his early life and his conversion experience in detail (Acts 22: 1-30). Because he was a Roman citizen the officers loosed him from his chains. The next day they brought him before the Jewish Sanhedrin to ascertain the charges against him.

Before the Sanhedrin, Paul was examined. The High Priest commanded him to be smitten by those who stood by. Paul said to him, "God smite thee, thou whited wall." He apologized when he knew that he had spoken to the High Priest. Paul showed great shrewdness before the Sanhedrin, by referring to the resurrection. This immediately arrayed the Sadducees, who did not believe in the resurrection, against the Pharisees who did. The contention became so sharp that the Roman officer took Paul from them and returned him to the castle (Acts 23: 1-10). A conspiracy was entered into by more than forty Jews that they would neither eat nor drink until they killed Paul. Paul's nephew heard of this and informed him. He asked protection of the Roman authorities and was, therefore, sent guarded to Felix, the governor at Caesarea (Acts 23: 12-35).

6. Before Kings and Governors (Acts 24: 1 to 26: 32).

(1) *Before Felix.* After five days the High Priest came from Jerusalem with a lawyer, by name Tertullus, to prosecute Paul. He first praised Felix with much flattery and proceeded to accuse Paul of stirring up strife among Jews everywhere. Paul answered the charge by daring them to prove their statements. Felix post-

poned the case until the Roman officer from Jerusalem could come to Caesarea. Felix held him two years, hoping to get money for his release (Acts 24: 1-26).

(2) *Before Festus.* Felix was followed in office by Festus. The latter, wishing to please the Jews, left Paul in prison. After several days he called for Paul's case. The Jews attempted to accuse Paul, but were unable to prove their charges. Festus, wishing to please the Jews, asked Paul to go with him to Jerusalem for trial. Paul knew that meant certain death, and refusing to go he appealed his case to Caesar, the emperor at Rome (Acts 25: 1-27).

(3) *Before King Agrippa.* King Agrippa came to Caesarea to observe the affairs of the province. While there, Festus, the governor, brought Paul before him that he might hear his case. This gave Paul the opportunity again to tell his conversion experience. This experience, as recorded in the twenty-sixth chapter of Acts, is a wonderful apologetic on Christian experience. The king was greatly moved by Paul's testimony. He advised Festus that Paul might have been set at liberty if he had not appealed to Caesar (Acts 25: 13 to 20: 32).

7. The Trip to Rome (Acts 27: 1 to 28: 31).

This is sometimes called the fourth missionary journey of Paul. It is true that he did missionary work on the trip and also in Rome after his arrival, but the main object of this long and hazardous trip was a defense of Paul's rights as a Roman citizen.

Setting sail from Caesarea on a ship of Adramyttium under the charge of Julius, an officer of Caesar, they headed for the coasts of Asia. At Sidon Julius gave Paul permission to visit with his friends and refresh

himself while the ship loaded. Leaving Sidon, the ship came near Cyprus, and then to Myra, a city of Cilicia. Here Paul was transferred to an Alexandrian ship bound for Italy. Adverse winds made sailing slow. Coming over near Cnidus, they were driven by hard winds around the Island of Crete to Salome. They stayed here for a while, but winter was coming on, and the shipmen wanted to risk the voyage. Paul advised them not to do so. They disregarded his advice, and set sail, hoping to reach Phenice for winter. Sailing out from Crete, the cyclonic winds, called Euroclydon, caught them, and they were driven under the little island of Clauda. The storm was so heavy that it became necessary to break their sails and drift. For many days they saw neither moon nor sun. All hope of rescue was given up. Paul's time came, and he told the people aboard that if they would do what he told them, not one should be lost, for he must be brought before Caesar. Paul preached Jesus unto them.

Finally, the ship was rammed into the island of Melita and wrecked. On this island Paul performed two miracles. He was bitten by a viper, and was unhurt. He also healed a man of a very fatal disease. After three months, they took another Alexandrian ship for Rome.

Arriving at Rome, Paul was made a privileged prisoner. He hired a house, and preached the gospel to all who visited him. This great life closes too abruptly. We wish we knew more of the end. His head was, perhaps, cut off by order of the Roman emperor. No wonder, as he faced death, he could write to Timothy: "I fought a good fight, I have finished my course, I have kept the faith. Henceforth there is a crown of righeousness laid up for me" (2 Timothy 4: 6-8).

SYNOPSIS

I. Paul's First Missionary Journey (Acts 13: 1 to 14: 28)

1. Leaving Antioch of Syria (Acts 13: 1-4)
2. On the Isle of Cyprus (Acts 13: 4-13)
3. In and around Antioch of Pisidia (Acts 13: 14-45)
4. Turning to the Gentiles (Acts 13: 46-49)
5. In Iconium (Acts 13: 50 to 14: 5)
6. In Derbe and Lystra (Acts 14: 6-19)
7. The return trip (Acts 14: 21-28)

II. Paul's Second Missionary Journey (Acts 15: 36 to 18: 22)

Introduction—The Jerusalem Conference (Acts 15: 1-35)

1. Revisiting churches established on first missionary journey (Acts 15: 36 to 16: 5)
2. The Macedonian call (Acts 16: 6-11)
3. First work in Europe (Acts 16: 12-40)
4. At Thessalonica and Berea (Acts 17: 1-14)
5. At Athens, the Mars Hill sermon (Acts 17: 15-34)
6. Paul at Corinth (Acts 18: 1-17)
7. The return to Antioch (Acts 18: 18-22)

III. Paul's Third Missionary Journey (Acts 18: 23 to 21: 17)

1. Paul again at Ephesus (Acts 19: 1 to 20: 1)
   (1) Disciples of John baptized (Acts 19: 1-7)
   (2) In the school of Tyrannus (Acts 19: 8-10)
   (3) Miracles of Paul (Acts 19: 11-22)
   (4) Diana of the Ephesians (Acts 19: 23-41)
2. A hurried visit to Macedonia and Greece (Acts 20: 1-5)
3. Back in Asia Minor (Acts 20: 6-38)
4. Determined to go to Jerusalem (Acts 21: 1-7)
5. In the hands of enemies (Acts 21: 18 to 23: 35)
6. Before kings and governors (Acts 24: 1 to 26: 32)
   (1) Before Felix (Acts 24: 1-26)
   (2) Before Festus (Acts 25: 1-27)
   (3) Before King Agrippa (Acts 25: 13 to 26: 32)
7. The trip to Rome (Acts 27: 1 to 28: 31)

CHAPTER V

MISSIONS IN THE NEW TESTAMENT—Concluded

(*The Epistles and Revelation*)

We would naturally expect the epistles, especially of Paul, to glow with the light of missionary truths, since they were the product of his missionary labors. In the preceding chapter, we have traced Paul's three great missionary journeys. Some of the Pauline letters are addressed to the churches which he established. Others are addressed to men who had been associated with Paul in his missionary work. As for the letters of Peter, he is likewise trying to magnify the missionary position to which God has called those "scattered abroad." Revelation is the missionary climax of the Bible.

In so brief a space as one chapter, we can not go very deeply into details. We shall content ourselves with a brief synopsis of the missionary thoughts in this section of our Bible.

I. The Pauline Epistles

There are thirteen epistles which are conceded to be the writings of Paul.

1. Romans.

A Christian church had been established in this strategic metropolis.

(1) *Paul's Debt to All.* The apostle recognizes his debt to all men: "I am debtor both to the Greeks and

to the barbarians; both to the wise and the unwise. So, as much as in me, I am ready to preach the gospel of Christ; for I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 14-16).

(2) *The Whole World in Sin.* Paul sees the whole world in sin, and eternally and hopelessly lost without Christ. The wrath of God is revealed against all sin (1-18). The Gentile world is responsible for the light given through nature to such an extent that it is "without excuse" (1: 19, 20). The Jew, after all, has no advantage over the Gentile, for his greater light makes his judgment greater. But both are guilty (3: 1-23).

(3) Justification from sin comes by faith in Christ. It comes to those of the uncircumcision, as well as to the Jew of the circumcision (4: 5-13).

(4) The seeming failure of God's promises to the Children of Israel, that they were to be a peculiar people and bless the world, is due to their unbelief in God. They have rejected the rock laid in Zion. Therefore, he has become an offense to them (9: 30-33).

(5) Salvation comes by faith; faith by hearing the Word; hearing the Word by missionaries being sent by those who have themselves believed (10: 10-15). In this great scheme of missionary work, God has made "no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him" (10: 12).

(6) On the basis of God's love and mercy to all men, the redeemed soul is exhorted to "present his body a

living sacrifice" to the will of God among men (chapter 12).

2. The Corinthian Letters.

(1) *1 Corinthians.* The city of Corinth, though cultured, was dominated by all manner of vicious heathen sins. The church at Corinth was largely Gentile in its membership. There naturally arose grave irregularities of conduct in some of those who had recently been converted from heathenism. A certain member of the church was guilty of a most heinous sin, that of incest. He must be excluded from fellowship. In a later epistle, Paul commends them for their stand in the midst of their heathen environment. They should now show the spirit of forgiveness toward the excluded man. (See 2 Cor. 2: 4-11.)

(2) *2 Corinthians.* The converted man is a new creature in Christ, whatever may be his race. God's great purpose in Christ was to "reconcile the world to himself" (5: 17-19). Of this great truth, every Christian is to be an ambassador (5: 20, 21).

3. Galatians.

The Christians at Galatia were Gauls, not Greeks. After their conversion, they were terrorized by the legalistic teachers from Palestine, who urged them to adhere to the tenets of the Jewish law. The teachers made two claims. First, that faith must be supplemented by keeping the law, if one were to be saved. Second, that perfection was attained by adherence to the law. The first Paul answers by showing that justification comes through the Abrahamic covenant of faith. The law was given four hundred years later (2: 15 to 3: 24). The

second he answers by showing that sanctification is accomplished through the Holy Spirit (5: 16-24). What missionary work this was! Only let the new Christian congregation in a heathen nation today get their Christian doctrines tinctured with other faiths, and the work of Christ is soon destroyed.

4. EPHESIANS.

Ephesians is regarded by most New Testament scholars as a sort of circular letter to be handed from church to church. The church here is the church in position rather than in condition. It is heavenly. It is the body of redeemed souls rather than a local group. Salvation is wholly of grace through faith, and the Christian is to be a workman of God (2: 8-10).

The prophets and missionaries have received knowledge of the "great mystery," that it may also be made known to the Gentiles. The gospel will make the Gentiles, also, fellow heirs of God and partakers of his promises (3: 1-6).

5. PHILIPPIANS.

The church at Philippi was the first to be established on European soil. Paul began this work on his second missionary journey (see Acts 16: 12-40). There is no indication of any local church irregularities. The message of the epistle is Christian experience. These Christians had supported Paul with their missionary gifts. He is writing to thank them and to assure them that they are partakers with him in the spread of the gospel (1: 3-7).

6. Colossians.

The purpose of this letter was doctrinal. Two errors were at work in Colossæ. Both were the result of the Judaizers. The first error was a sort of asceticism mingled with the observance of "days." They were admonished to "touch not, taste not" (2: 21). The second error was a false mysticism that had to do with an almost endless succession of angelic mediators between God and man. This error was known as Gnosticism. The Gnostics claimed a revelation of God open only to the "initiated." Paul shows that in Christ there is redemption from all these rules and regulations.

7. The Thessalonian Letters.

In the first letter, we see the Christians in the fervor of evangelism. But some are dismayed by the thought of never seeing their dead loved ones again. Paul takes occasion to present the great doctrine of the second coming of our Lord and the resurrection of the "dead in Christ" (4: 13-18). They are not to sit down and wait in idleness, but, abiding God's own time, are to "watch and be sober" (5: 6).

The second epistle was written not only to correct a false impression gained from his first letter, but from one purporting to be from him.

8. The Letters to Timothy.

(1) *1 Timothy.* The primary purpose of this epistle was to pass the word on through Missionary Timothy how the churches "ought to behave themselves in the house of God." Several great missionary passages appear.

a—Prayer is to be made for "all men" (2: 1).

b—God would have "all men be saved and come to a knowledge of the truth" (2: 4).

c—Christ is the mediator between God and men who gave himself "a ransom for all" (2: 5, 6).

d—Paul is a preacher to the Gentiles (2: 7).

e—God is the Saviour of all men who believe (4: 10).

(2) *2 Timothy.* The Asiatic churches had already begun to decline from the faith, and Paul writes to warn them against the coming "perilous times," and to exhort them to be steadfast in the faith.

9. Titus.

Paul had left Titus in Crete, to set the affairs of the church in order and to "ordain elders in every city," as the needs of the growing mission work demanded (1: 5). Instructions are given for church officers.

10. Philemon.

Onesimus, a slave, had defrauded his master, Philemon, and had fled to Rome. While there he had heard Paul's missionary message and had been saved. The letter is an urgent appeal to Philemon to receive the new convert, not as a slave, but as a Christian brother. This was practical mission work.

II. The General Epistles

1. Hebrews.

The authorship of the Hebrews is uncertain. We are not concerned with the writer, but with the message, of the book. It was addressed primarily to Jewish Christians who were about to revert to their former faith.

The writer attempts to show that in Christ the believer has more than all the ceremonies and institutions of Judaism could offer. The believer is to "lay aside every weight and sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith" (12: 1-7).

2. JAMES.

James was the brother of Jesus and the pastor of the church at Jerusalem. His is a practical message of Christian service. He addresses the letter to "the twelve tribes scattered abroad." He makes faith to be proved by good works. There is no reference to the inclusion of the Gentiles in God's scheme of redemption. This argues that the epistle is one of the earliest, if not the earliest, Christian epistle.

3. THE EPISTLES OF PETER.

(1) *1 Peter.* While there is no doubt that Peter is primarily addressing the Jewish believers scattered throughout many provinces (see chapter 1, verse 1), he, nevertheless, is in Gentile territory (5: 13). Babylon is sometimes conceded to be Rome, but that is uncertain. He does, however, have in mind the salvation of the Gentiles through the ministry of these Jewish Christians who are scattered abroad (2: 9, 10).

(2) *2 Peter.* This epistle is closely akin to 2 Timothy. The apostle sees the believers infected with the germs of apostasy, and writes to warn them of the seducers. A great missionary text is found in chapter 3, verse 9: "The Lord is not slack concerning his promises . . . not willing that any should perish, but that all should come to repentance."

4. The Epistles of John.

(1) *1 John.* In the first epistle, which was written late in the apostle's ministry, racial lines are not mentioned. Believers are seen as children in the family of God the Father. They are in a world of sin and only by intimate fellowship with God can this be overcome. Assurance of sonship is given those who "love the brethren" (3: 14). "Whosoever believeth that Jesus is the Christ is born of God" (5: 1).

(2) *2 John.* This brief epistle deals with the godly walk of the believer at a time when "many deceivers are entered into the world" (verse 7). It is addressed to "the elect lady and her children" (verse 1). Some take this to mean a church and its members, while others think of it as a letter to a godly Christian woman and her family. The latter is more probable. There is no mention of racial lines.

(3) *3 John.* Some missionaries had come to the church addressed in this brief epistle. Gaius, one of the loyal leaders of the church, had received them, and not only given to their support himself, but had encouraged others to give. Diotrephes, a non-missionary member of the church, had objected to their receiving and giving help to the missionaries. He had even "cast them out of the church" for supporting missions (verse 10). John encourages the missionary-hearted souls to receive the workers and help them. In so doing, they would become "fellow helpers to the truth" (verse 8).

5. Jude.

The theme and purpose of this epistle may be expressed in the phrase, "contend for the faith once for all

delivered to the saints." In the midst of seducing teachers, this exhortation was needful. There is no mention of racial lines.

III. The Revelation

The closing book of the Bible has long been a battleground for theological discussion. Each school of theological thought has its method of interpretation. Perhaps no other book in the Bible has been subjected to so many interpretations as has this book. On the one hand is the extreme literalist, who finds a positive answer to every detail in the great vision recorded in Revelation. On the other hand is the liberalist, who overlooks all details of description, and interests himself only in the primary message of the book. Between these are varying degrees of acceptance of the details so graphically described.

We are not concerned in this discussion with an interpretation of details, nor even of the book as a whole. Our purpose is to search for the great missionary assurances contained therein. We are not concerned here with any scheme of interpretation as regards the millennium. On this subject one may have his own peculiar views. But there is one point of agreement to be found between all the differing schemes of interpreting the Revelation. The end is the same. Christ shall triumph. Whether it be by the gradual dissemination of the gospel until the world is won, or by the personal return of Jesus to rule for a thousand years on this earth, there is certain victory for the kingdom of our Lord. The Revelation can, therefore, well be called "The Book of Kingdom Victory." On one point the most radical Pre-millennarian

and the most liberal "Post" are agreed. That is the missionary point. Each sees, by different methods, of course, the final triumph of Christ over the devil. And that triumph is so final and complete, that the picture of Satan's being forever cast into the lake of fire is none too vivid and descriptive.

The author of this study believes that the opposite views on the millennium have often been allowed to hinder the cooperative work of Christians. It is true that views quite different are held as to methods of accomplishment, but the end in view is identical. Christ must conquer, and is certain to conquer, this world. The Christian is not on the losing side of this world-conflict. As certainly as God made a promise to Eve of final victory, that certain is Jesus of final triumph. If he choose to abide the gradual conquest of gospel truths as they are preached throughout the world, well and good. If he choose to come soon, with sudden destruction upon his enemies, and to rule with a rod of iron, what of it? He must rule. He must be victorious. The knowledge of him must "cover the earth as the waters cover the sea." These things constitute the hope of the Christian, regardless of his millennial views. This is the missionary message of the Revelation.

In a brief outline study of the book, let us see the certain promise of this final triumph.

The Revelation is clearly divided into three general divisions. They are aptly designated by three expressions in chapter 1, verse 19: (1) "The things which thou hast seen," (2) "The things which are," and (3) "The things which shall be hereafter." Briefly, let us pursue this outline, in order that we may see the note of missionary triumph in each.

1. "The Things Which Thou Hast Seen" (1: 1-20).

This, no doubt, referred to John's conception of the glorified Christ, as seen in the Patmos vision. A study of the first chapter, beginning with the ninth verse and continuing through the chapter, will reveal the exalted position in which John sees the conquering Christ. He is in the midst of his churches to give light (verse 13). The very look of his eyes caused John to fall down before him as one dead (verse 17). But the touch of Christ's hand raises him up to hear the conquering One say, "I am the first and the last; I have the keys of death and hell" (verses 17, 18).

2. "The Things Which Are" (2: 1 to 3: 22).

In these two chapters, we have the messages to the Seven Churches of Asia. Christ is in their midst. He rebukes them for their sins and assures them of crowns of reward for their faithfulness to the gospel.

A great missionary invitation is contained in chapter 3, verse 20: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come into him, and will sup with him, and he with me" (3: 20).

A scene of wondrous awe is given in chapter 4, verses 4-11. The twenty-four elders, clothed in white raiment, give glory to the enthroned Christ, saying: "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure (the disposition of thy will) they are and were created" (verse 11). The universe belongs to Christ. It was made by him and for him. He must rule over it as its only rightful Sovereign.

3. "The Things Which shall be Hereafter" (Chapters 5 to 22, Inclusive).

In this major division of the Revelation, we have a series of visions, each with seven parts, emblematical of completeness. We shall not indulge ourselves in the delight of a detailed study, since this belongs to the field of Biblical interpretation. We shall give only a bare outline of these visions. In each of the visions, Jesus Christ is Lord and mighty conqueror. His authority is above all kings and princes, and the powers of righteousness are triumphant over sin.

(1) *The Seven Seals* (5: 1 to 8: 1). Only the Lamb was worthy to break these seals and read what was hidden thereunder. He alone was worthy, since it was he who "wast slain and has redeemed us to God by thy blood out of every kindred and tongue and people and nation" (5: 9). Racial lines are unknown. The ones who are to reign with him include the redeemed of every nation. A "great multitude, which no man could number, of all nations and kindreds and peoples and tongues, stood before the throne and before the Lamb, clothed with white robes (salvation) and palms (of victory) in their hands (7: 9). These all fell down and worshiped the King.

(2) *The Seven Trumpets* (8: 2 to 11: 19). Seven angels blow these trumpets, and the sound of each is of judgment and power and universal dominion to the Lamb-King. The seventh trumpet proclaims: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever" (11: 15).

(3) *The Seven Beings* (12: 1 to 14: 20). In this division, we have a mighty conflict carried on between the powers of good and evil. The conflict is long and bitter. But in the midst of this turmoil, flies an angel with the everlasting gospel, to be preached "unto them that dwell on the earth and to every nation, and kindred and tongue and people, saying, Fear God and give glory to him" (14: 6, 7).

(4) *The Seven Plagues* (Chapters 15 and 16). With these the enemies of Christ are tormented because of the righteous wrath of the king of earth. The redeemed of God stand before a sea of glass and proclaim the glad song of Christ's victory over all his enemies. "They sing the song of Moses and the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee" (15: 3, 4).

(5) *The Seven Dooms* (17: 1 to 20: 15). In this picturesque section, the enemies of Christ, headed by his eternal enemy, the devil, are defeated and cast into the "lake of fire." The Lamb with his bride, the church, are united in the celebration of the "marriage supper of the Lamb." In this chosen company are those who have been "washed in the blood of the Lamb," from among all nations and peoples. They shall reign with Christ for ever and ever.

(6) *The Seven New Things* (Chapters 21 and 22). Here we have the grand finale. A new order is set up. God's hope of a "new heaven and a new earth" has been realized. The old order is discarded, and God dwells in

the midst of his people. Into this glorious presence shall be poured the "Honor of the Nations" (21: 26). The trees by the river of life shall be for the "healing of the nations" (22: 2). The time to close the book of God's redemptions has come. None dare add to it nor take away that which is written (22: 18, 19). But it is to be closed, even as it was opened many centures before, and as we have seen it progress through these five chapters. It gives the universal invitation to all men to hear the voice of the Spirit and be saved. And it enjoins upon the saved the responsibility of saying, "Come and live." This is the voice of missions which we have followed through all the divisions of God's blessed Book. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (22: 17).

Thus we see that as God's Spirit goes to convict men of sin, the bride, or church of the living Christ, is to carry the invitation of his saving gospel to all. And whosoever hears and believes, regardless of his color or country, shall be saved. THUS MAY WE HEAR HIS VOICE AND HIS COMMAND, AND GO! AMEN.

SYNOPSIS

I. The Pauline Epistles

1. Romans
   (1) Paul's debt to all men (Rom. 1: 14-16)
   (2) The whole world in sin (Rom. 1: 18 to 3: 23)
   (3) Justification is by faith (Rom. 4: 5-13)
   (4) Israel failed through unbelief (Rom. 9: 30-33)
   (5) Salvation by faith, faith by hearing, etc. (Rom. 10: 10-15)
   (6) "Present your bodies" (chapter 12)
2. The Corinthian letters
   (1) First Corinthians
   (2) Second Corinthians
3. Galatians
4. Ephesians
5. Philippians
6. Colossians
7. The Thessalonian letters
8. The letters to Timothy
   (1) First Timothy
   (2) Second Timothy
9. Titus
10. Philemon

II. The General Epistles

1. Hebrews
2. James
3. The epistles of Peter
   (1) First Peter
   (2) Second Peter
4. The epistles of John
   (1) First John
   (2) Second John
   (3) Third John
5. Jude

III. The Revelation—"The Book of Kingdom Triumph"

1. "The things which thou hast seen" (Rev. 1: 1-20)
2. "The things which are" (Rev. 2: 1 to 3: 22)
3. "The things which shall be hereafter" (chapters 5 to 22)
   (1) The seven seals (Rev. 5: 1 to 8: 1)
   (2) The seven trumpets (Rev. 8: 2 to 11: 19)
   (3) The seven Beings (Rev. 12: 1 to 14: 20)
   (4) The seven plagues (chapters 15 and 16)
   (5) The seven dooms (Rev. 17: 1 to 20: 15)
   (6) The seven new things (chapters 21 and 22)

CHAPTER VI

MISSIONARY FIELDS—OTHER LANDS

Having completed our study of the missionary principles as taught in the Bible, we now turn our attention to the more practical phases of our study. In the succeeding chapters we shall study briefly the missionary conditions as we see them in the various nations of the world. Following this review of missionary conditions, we shall take a look at what is being done to relieve these conditions, and what the outlook of the future is.

In this section of our study let us take a rapid mental trip over the world. We cannot make it an airplane trip, for we must go much faster than the fastest "air liners" can take us. We shall go on the trip in our imagination.

LAYING ASIDE PREJUDICE

In this trip we shall need to lay aside many prejudices which, no doubt, exist in our minds regarding other races. The Christian attitude should be one of fairness to all peoples. When we come face to face with poverty, or disease, or moral degradation in Africa or China, let us not pass it by excusingly as a necessary part of heathen civilization. That such is true we do not doubt, but we must realize that sin is just as bad in Turkey as in the United States. A blinded African or a leprous Chinaman should stir our hearts as quickly as if the victims were in our own land. An orphan in Armenia should kindle our

sympathies as orphans do here at home. A child widow in India is even more to be pitied than widows of our western acquaintance.

There are certain physical, moral and religious conditions general in non-Christian lands. If we were to be asked to describe the condition of the non-Christian world it would take only one word to describe it. That word, beyond question, is NEED. Let us consider briefly some of these needs. They are, first of all:

I. Physical

1. The non-Christian lands are *poverty stricken.* Christianity seems to enable people to earn more. There is no exception to this condition. There is not a heathen land in all the world that is not full of physical suffering. In India the unskilled day laborer receives less than ten cents a day for his work. The average yearly income of India's more than three hundred millions is less than twenty dollars a year. The same is true in China. The average wage of the unskilled laborer is about ten cents a day. Famine is prevalent. It is safe to say that there is a famine on in some part of Asia all the time.

2. The people of heathen lands are *hungry.* During the war our hearts yearned for the starving thousands of children in Belgium and other war-stricken countries. But more children go to bed hungry every night in China than ever did in Belgium. And, worse still, this is not a temporary condition brought about by war. It is the normal condition that is both constant and terrible. Someone has estimated that 200,000,000 people go to bed hungry every night in Asia and Africa. Half that many sleep without shelter, it is estimated.

3. *Diseases* are more common in heathen lands than in Christian lands. Many diseases of the Orient are never even found in our western world. Plagues of cholera, fevers, smallpox and other diseases take their tolls of millions every year. This is due, of course, to the fact that in these countries little is known of sanitation and rules of hygiene. Immorality and its attendant diseases are so widespread as to be almost beyond the imagination of a western Christian who has not had occasion to observe these conditions.

We see a blind man on our streets, and our hearts go out to him. But in China, Africa and India, millions are blind. Many are curable if they could be treated. How different it is to be sick in America and in China. The clanging of the ambulance is a familiar sound on the streets of our cities. What does it mean? Someone is sick and must go to the hospital. He is gently borne on a stretcher to the easy machine and thus to a private room in a hospital, with every modern convenience known to man. A well-trained nurse attends him day and night. On the corner a brilliantly-lighted drug store provides the medicines necessary to combat his diseases. After he is able to leave the hospital a few weeks are spent at some quiet resort, and the patient returns home well and happy.

How different in the non-Christian lands! In India, 110,000 lepers are gradually dying, with practically nothing being done for their relief. With such insanitary conditions as are to be found in all these heathen lands we should expect to find the death rate very high. The infant death rate in some parts of India is given as 593 per 1,000. More than 5,000,000 people die in India alone every year from preventable diseases. More die in the

lands of heathenism every year from diseases that are preventable than died from all causes in all the armies of the entire World War. Add to these the deaths that are not preventable and we have, it is estimated, 33,000,000 deaths every year without a knowledge of Christ. Such a sight! In three years as many people go to Christless graves as there are inhabitants in the United States. Each of these has a soul for which Christ died. God loves each one of them. Our duty extends to all these dying millions.

In the second place, the world's needs are:

II. Moral and Social

1. The heathen world does not care for its children. This is true especially of girls. Infanticide is one of the prevalent horrors of heathenism. Many parents, during a famine, think it is best to end the child's life rather than subject it to a life of starvation. Often girl babies are killed because they are unwelcome in the home. In Africa some of the uncivilized tribes kill all twin babies, and nearly all deformed children are destroyed.

2. A special word is proper concerning girl children in non-Christian lands. Girls are not prized in heathen families as the boys are. Often they are sold as slaves, and in parts of Africa are traded for live stock. But that is not all. Even if they are not exposed to death or slavery, the girl in most heathen lands soon comes to the end of romping childhood. In Christian lands we rejoice in the vigor of our youth. When the time comes for the children to leave our homes for school or to make their own homes, we feel a pang of regret. Child marriage is one of the unpardonable curses of heathenism.

In India one girl out of every eight is married between the ages of five and nine years. Few Hindu girls reach thirteen years of age without being given in marriage. In the years when these children should be going to school and enjoying the pleasures of childhood they are prematurely burdened with wifehood and motherhood. Mohammedan girls are usually married before fourteen years.

But this is not the worst of the heathen girl's estate. Hundreds of thousands of these girl wives have been deserted by their heartless and loveless master-husbands and are doomed to perpetual widowhood. It is estimated that in India 11,000,000 girls are married under eleven years of age. Perhaps half of that number will become widows after the rose of youth is gone. It is estimated that India has 26,000,000 widows at any given time. They cannot remarry.

3. What is true of heathen girls is true also of heathen women. Do women of our Christian land seem to love Christ more than men? We should expect no less of them. In the first days of human history woman was made to be man's helpmeet, man's companion. Sin reduced her to the levels of inferiority, and in many cases to virtual slavery to man. In many provinces of China, women still bind their feet. Somebody has said that there is "A pail of tears for every bound foot." The working hours and conditions of Japanese women in the silk mills is beyond description. Ignorance among the women of heathen lands is far greater than among the men. Woman is lower than man generally. She has no fond memories of early life. She married young. She then enters a life of servitude often very exacting. While

this description is not true in every particular case of heathen women, it is the rule.

Polygamy is quite common among heathens. Someone remonstrated with a Mohammedan youth for having married his twenty-eighth wife. He replied, "Why should I not? My father divorced thirty-eight." Divorce is common among the people of heathen faith. In certain sections of China a man may divorce his wife for no greater sin than giving birth to a girl baby.

4. The recognition of established classes or castes is another social curse of the non-Christian world. The *caste system* is particularly a problem in India. There are four divisions or castes. Between the upper and lower classes there can be no communication. Even the shadow of the lowest caste would disgrace the higher. Education is practically unknown except among the highest caste. But the worst feature of the caste system is that one is born in a certain caste and cannot improve his condition. He can neither marry nor eat outside his own caste. It is easy to see how such a hard and fast social custom would stifle all progress and render cooperation of the people impossible. There are 50,000,000 of the lower caste in India (known as Panchamas) who have not even the privilege of entering a Hindu temple. These outcasts make a mighty appeal to Christian sympathy.

5. Heathenism is incapable of producing high moral standards. Confucius, the great Chinese sage who founded Confucianism many centuries ago, proclaimed some principles of ethics that are noble, but his religion furnishes no motive power to enable his followers to live up to these principles. As a result of this lack China presents the sad spectacle of her students learning to

recite the teachings of Confucius, but thinking very little of their meaning. They are steeped in immorality as they recite his moral precepts. One of the most depressing things which greets a new missionary is the low standard of morality in which he finds himself as he enters a new field. We often read missionaries' letters in which they say that they can endure the loneliness of being separated from loved ones, but that the sin and moral degradation is sometimes almost beyond endurance. The heathen is courteous, and hospitable, but little is known of honesty, justice, and mercy. It is unnecessary to enter into a detailed survey of the moral needs of every heathen land, but, generally speaking, all of them are so far below Christian ideals as to render favorable comparison impossible.

Again, the need of the non-Christian world is:

III. Religious

We should be touched with sympathy, of course, wherever we find a human being in physical need; our finer sensibilities are tried when we think of the degraded morals of our heathen brothers across the seas; but the world's greatest need is religious. We shall take only a survey look at the religious map of the world now. A more detailed discussion of the religions of the various fields will be given in the next two chapters. The religious need is at the bottom of, and is the cause of, both the physical and the moral need. One's view of God and the relation of man to God determine his view of sin and moral standards. The mother on the bank of the Ganges River, mourning the loss of her baby whom she has sacrificed to the angry god of the waters, is to be

pitied indeed in her loss. But her lost condition is more to be pitied than the loss of her child. The Panchama of India is to be pitied indeed because he is a social outcast and can never hope to rise any higher or improve his caste, but much more is he to be pitied because he is unaware of the love of Christ for him. The Chinese woman is a sad spectacle as she is driven from her husband's house because he is tired of her. But she is worse off still because she has no hope of a heavenly home. The blind and the leper, as they sit upon the byways and beg for a bare existence, are sights enough to stir every sympathy within us. But those whose spiritual eyes have never been opened, and whose spiritual leprosy is unhindered, are in the worst condition of all.

A Religious Map Briefly Drawn.

The population of the world is estimated to be about 1,800,000,000. What figures! One billion eight hundred millions of people. About 325,000,000 of these are in India. Their religion is largely Hinduism. This is one of the oldest religions of the world. Hinduism teaches there is nothing but spirit in the world, and man's highest hope is to be absorbed into the great world, Brahma, or spirit. It holds out no hope of a personal enjoyment of heaven. The Hindu is taught to seek cessation of personal existence, and absorption into the impersonal world spirit. This is accomplished through an almost endless series of transmigration.

There are about 425,000,000 people in China. These have three religions, if religions they can be called. Buddhism, Confucianism, and Taoism may all be held by one person at one time. Buddhism offers no hope of eternal life, but urges its adherents to seek absolute

cessation of existence. Nirvana, or a state of non-existence, is the desire of the Buddhist. Confucianism has little to say of the future. It offers a system of ethics for the present, but fails to provide a motive power to enable one to carry it out. China has been called "The sleeping giant" for centuries. As this is written the nation is in the throes of a great political upheaval. What the outcome will be, only omniscience can predict. But we can be certain that China will never be the same again.

In Japan are to be found approximately 60,000,000 people. They are an alert, energetic, imitative people. Since Commodore Perry forced an entrance into the harbors of Japan and opened trade relations with Japan and the United States, this little island empire has opened her arms to western culture and ideals. She has become an educated people. Japan is the one exception to the rule of ignorance that applies to heathen peoples. Her religion is best summed up in the phrase, "Loyalty to Japan." The Mikado or Emperor is the central figure in Japanese worship.

Scattered over Turkey, Asia Minor and northern Africa are to be found about 300,000,000 Mohammedans. They believe in propagating their religion with force. Mohammedanism is the most cruel religion of all the world religions. All the sufferings which Armenian Christians have endured for decades past have their answer in Mohammedanism. Moreover, it is aggressively missionary. It is spreading over northern Africa like an unleveed river.

The highest honor is reserved in the Mohammedan heaven, according to the Koran, the Mohammedan Bible, for the one who murders or in some way injures the

greatest number of Christians. The greatest sin spoken of in the Koran is to confess Jesus Christ as Saviour.

There are, in round numbers, 400,000,000 Catholics in the world. About 125,000,000 of these have the dying faith of Greek Catholicism. Most of these are in Russia. The authority and unity of their religion fell with the Czar in the early months of the World war. The Roman Catholics claim to have 275,000,000 followers. This religious system has been developed through the centuries into a ritualism that has left little place for spiritual religion. It has been so accommodated here and there throughout the world to fit "native faiths" that it offers in its system of saint and image worship a religion only slightly in advance of many heathen faiths. Indeed, Roman Catholic countries today present some of the most woefully urgent missionary problems. The Catholic's preverted ideas of salvation are often more difficult to overcome with the gospel than untouched heathenism.

The Protestant population of the world is estimated at about 160,000,000. This is a very inclusive estimate, including not only the larger religious bodies, as Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, and Disciples, but scores of smaller bodies. There are about 12,000,000 Baptists in all the world. If, then, a well-trained Baptist is the ultimate goal, how great is our responsibility!

IV. The Only Hope

The only hope is the preaching of the whole gospel to the whole world. The cry of the non-Christian world is for a religion that will satisfy the deep spiritual longing of the human soul. Only such a religion, operating on

spiritual man, bringing to the heart conviction for sin and repentance toward God, will ultimately destroy the physical, social and religious evils which we have discussed in this chapter.

1. A *social program* alone is not sufficient. Much is being written and said in these times that tend toward an attenuation of the gospel. Sin, if not actually winked at, is reduced by the "new gospel" to a sort of skin disease, to a sort of "blunder in man's upward climb." But this is the method of the "quack" who administers salves and balms when strong medicine is required to reach the roots of the disease.

2. A program of *moral reform* will not suffice. While it is true that environment is helpful or harmful according to the nature of the environment, yet human nature must be reached and regenerated if the ills of humanity are ever cured. Our missionary work can never be scriptural and effective unless it emphasizes the gospel of regeneration. Human nature is "at outs" with the divine ideal and standard. "The carnal mind is enmity against God. It is not subject to the law of God, neither, indeed, can be." (Rom. 8: 7.) Unregenerate humanity would not come to God if it could. It is headed in the opposite direction. Neither could it come to God if it would. God's law of justice must be vindicated. Atonement must be made.

3. Neither will a remodeling of heathen faiths meet the needs of the world. These have had their day and opportunity. The futility of Mohammedanism is shown in the Turkey of today. India is the proof of Hinduism's weakness, China of Confucianism, Japan of Buddhism and Shintoism. Mexico with twenty other Latin-American countries, not to speak of Europe, is the

answer to Roman Catholicism. All these have made the world religious. Only the true religion of Jesus Christ can make it Christian.

V. Only Christ Will Suffice

The ability of Christ's religion to meet the world's needs is attested in every nation and among every people where it has been fairly tried. Heathen customs, hoary with the passing centuries, gradually give way before Christ's majestic march. Christ has fed the hungry, lifted the downtrodden and exalted the despised. He has taken little children into his merciful arms to protect them. He has restored woman to her divinely-appointed place at man's side. He has brought order where chaos reigned. He has supplanted distrust and hate with love and brotherhood. He has broken age-long dynasties to pieces and given to man a passion for his rightful liberty.

This has been accomplished, and will continue on toward the divine ideal, through the godly lives of Christian missionaries. A Chinese woman, speaking before one of our great religious gatherings recently, said: "The greatest contribution of American missions to China has not been the building of hospitals and orphan asylums; not the establishing of schools for the education of our youth; not even the preaching in our churches of the facts of the Christian religion. Your greatest gift to China has been made in the lives and contacts of your devoted missionaries, whose love we are able to understand before they are able to express it in our language."

Thus may our hearts burn within us as we contemplate the world's need for the religion which it is our privilege to enjoy.

SYNOPSIS

Introduction—Laying aside prejudices; the world is in need; needs are:

I. Physical, Heathen peoples are:

1. Poverty-stricken
2. Hungry
3. Sick

II. Moral and Social

1. Children not cared for
2. Heathen girls
3. Heathen women
4. Social castes
5. Heathenism cannot produce high morals

III. Religious, a religious map of the world drawn

IV. The Only Hope

1. A social program is insufficient
2. Moral reform is insufficient
3. A remodeling of heathen faiths will not do

V. Only Christ Will Suffice

CHAPTER VII

MISSIONARY FIELDS—OTHER LANDS—(Continued)

In the preceding chapter, we took a hurried glance at the physical, social, and religious conditions of the world. In this and the following chapter, we shall study the various mission fields with a more particular emphasis upon their religions and the needs which grow out of these existing religions. This is not intended as an exhaustive study of comparative religion. But it is hoped that the fundamental essentials of such a study may be brought within the grasp and appreciation of the group in church or society, as well as for the more advanced student of the school room.

The author believes in the integrity and good purpose of the average Christian. He believes that much of the lack of missionary concern in our churches today is a lack of missionary information. What preacher or church officer can be informed as to the world's suffering and sin, and not be fixed in his determination to do all in his power to "come to the help of the Lord against the mighty"? Let us, therefore, endeavor in the succeeding pages to acquaint ourselves a little better with the needs of the peoples of other lands.

I. India

India may be called a continent within itself. It is about 2,000 miles long and 1,800 miles wide. It has an

area of 1,802,629 square miles. Excluding Russia, it is about the size of all Europe. It is bounded on the north by the Himalaya mountains, and on the south by the Arabian Sea and the Bay of Bengal. India's climate is varied. In some parts it is extremely hot and in others cold. It has a wet and a dry season. It is almost wholly an agricultural country. The principal crops consist of rice, millet, cotton, tea, wheat, sugar and fruit. Its soil is very rich and productive. The silk worm and stock raising industries are also prominent. The Brahma cattle, found in some of our Western cattle sections, were brought from India. Weaving and spinning are still carried on, although steam factories are gradually supplanting these methods.

India has about 35,000 miles of railroads. Commercial intercourse is carried on with England, Russia, China, Belgium, Austria, Hungary, Japan, France, Italy and the United States.

1. The People and Language.

The earliest inhabitants of India were a savage race with unsettled life. They were called Dravedeours. Their origin is a matter of uncertainty. The invasion of the Aryans from central Asia took place about 2000 B.C. This drove the aboriginal tribes north into the Himalayas. The population numbers about 325,000,000.

The Indian language has its root in the ancient Sanskrit. There are about 150 different dialects. The three principal languages are (1) the Hindi, spoken by about 75,000,000 people; (2) the Bengali, spoken by about 50,000,000, and (3) the Punjabi, spoken by about 25,000,000. Various dialects constitute the language of the

others. The three mentioned above are both spoken and written languages.

2. Political Control.

The country is divided into fifteen provinces, each of which, in local matters, is largely self-governing. Each province is governed by a cabinet with a viceroy in charge of the various departments of government, such as Foreign Relations, Home Relations, Finance, Legislation, Army, Revenue, Agriculture, Commerce and Education. These viceroys are appointed by the British Parliament, under whose control India as a whole still lives. A movement is now rapidly gaining headway, known as the Nationalist movement, which has as its purpose self-government for India. This movement is very pronounced in some provinces, and England is gradually and wisely conceding India the right of self-government. It is to be expected that, in the not distant future, India will be governed very much as the Dominion of Canada is today. The finances of India are far from stable. This is due to the excessive poverty of the lower classes. The average income is less than twenty dollars per year.

The two main channels of education are government and missionary schools. Instruction is given partly in the vernacular and partly in English. There are three grades of schools, primary, secondary, and colleges. There are about 175 colleges. Only eleven of these admit women for study. About 22 per cent of the boys attend school, while only about 2 per cent of the girls ever attend.

3. India's Social Conditions.

Here begin India's greatest problems. Here, also, we meet with the greatest barriers to the progress of Christianity. Social customs, which have survived the passing centuries, still stubbornly fight for their own continuance. For convenience of the student, we will divide this section of our study into three groups of social customs:

(1) Social customs once prevalent, but now being discontinued. Among these, may be mentioned *infanticide.* The custom was once prevalent of putting to death many of the girl babies because they were not welcome. The woman who bears a girl child is never the object of her husband's pleasure. *Human sacrifice* was once made to appease the wrath of their gods. Women would throw their children into the river to be devoured by the crocodiles. Human beings were frequently burned in sacrifice to the gods. *Sutteeism,* or the burning of widows, is also being discontinued. Elsewhere in these studies we have made reference to the Hindu widow. She is a most unfortunate object of existence. And what is worse, multiplied thousands of them are under twelve years of age. They have no future. They can never remarry. There is no place open to them. Better had they be dead. Therefore, these "utterly useless things," as they regarded them, were disposed of by burning them, much as you would dispose of the garbage in your home. But, thanks to the British Government rather than to any progressive ideas of the Indians, these three customs are now forbidden. Another custom long practiced in order to attain religious prominence was that of torturing the body. This was accomplished in many ways, as by

slashing with knives, burning with hot irons or walking barefoot over sharp stones. We have a so-called "Christianized" form of this today in the penance procedures of the Catholic Church. During a trip through Mexico, the author came, one afternoon, upon a group of natives gathered around a woman. She had been trying to climb the mountain to a little "penance chapel" at the top, as a means of penance for her sin. To still further "purge" herself, she had actually pressed a crown of thorns upon her brow. The loss of blood and the trials of this trip had so fatigued her that she had fallen on the way up. Some others, who were making the "penance journey," were lifting her up. The picture which we were fortunate to snap has ever reminded us that there is One who wore the crown of thorns in our stead and whose suffering is sufficient for all men, everywhere.

There is still one other custom long practiced in India, but which is now outlawed by Great Britain. This custom was known as Thugism. It was all that the term implies. A band of people were organized for the purpose of doing the most terrible deeds. The doing of these was believed to be a means to the highest good. It was a religious sect, and the horrible deeds were always done religiously. Great Britian has suppressed this, much as we would suppress hi-jacking or murder.

(2) Again, there are social conditions still prevalent, but concerning which there is gradual improvement. Among these should be mentioned the "Zenana," life of woman. She is in prison socially. She is man's inferior, regardless of her caste. She is, in a large measure, segregated from society. Because of man's superior position, polygamy is quite common. The marriage vows are

little binding upon the man. This, of course, is followed by many wives being cast off into a perpetual widowhood. Many of these are young girls. India has thousands of widows under five years of age.

(3) One of the most dreadful social customs of India is the *caste* system. There are four great castes or classes, viz.: (a) The Brahmin Caste, which is the highest, are the social lords of the land. They possess the wealth, direct the politics and otherwise enjoy the privileges which Hindu civilization can offer. (b) The Kshatriya Caste are the warriors, (c) the Vaisya Caste, the traders, and (d) the Shudra or Panchamas are the servants. The members of this latter class are practically social outcasts, with no possibility of improving their social standing. These four great castes are separate in dress, in customs, and in privileges. One in a lower caste is forever unable to rise to a higher caste. If he does not live up to the rules of his caste, he may lose his caste standing. No greater blight could rest upon Hindu civilization, or any other, than that of *child marriage*. This is not a rare exception in India, but the general rule. Children are expected to be married very early. Fathers trade their tiny girls to mature men as future wives before the children are old enough to know what it is all about. A recent census of India's child marriage revealed the following shocking figures. There were:

6,945 boys married under 4 years of age,
258,760 girls married under 4 years of age,
700,000 boys married from 5 to 9 years of age,
2,201,404 girls married from 5 to 9 years of age,

2,342,403 boys married from 10 to 14 years of age,
6,066,759 girls married from 10 to 14 years of age.

This, we would say, is shocking beyond words. Yet it is the natural fruitage of sin and ignorance and Christless religion. These little ones are dear to the heart of Jesus. Those cast out into a perpetual widowhood while yet children, Jesus would gather into his compassionate care. This is one of the tasks, dear reader, of Christian missions.

4. India's Religion.

This can be said in one word—*Hinduism*—which is the oldest of the great ethnic religions. Unlike Buddhism, Confucianism and Mohammedanism, the Hindu religion has no founder to which it can point. Its origin is more a matter of development through the centuries of the past. Hinduism is a very flexible religion. It is capable of absorbing the new ideas introduced into the country by Christianity or any other religion. One of the dangers confronted by Christian missionaries is that of being accepted and absorbed, with the result of a Christianized Hinduism.

There are three forms of Hinduism:

(1) *Philosophical Hinduism,* which is the orthodox form. This type is partly a result of Western education. Its theology is pantheistic. Everything is spirit. There is no personal God, however, recognized by this form of Hinduism. In this form of Hinduism, the world and God are identified. Only deity exists. All that is, is God, and he is not a personal being, but an impersonal spiritual existence only. The American, so-called, Christian Science finds its roots in the vague philosophies of Hinduism.

(2) *Popular Hinduism* is the form under which the average Hindu is found worshiping. It is grossly polytheistic. It is claimed that the Hindus have at least 330,000,000 deities. Many of these are of inferior character. The three most popular and important gods of Hindu worship are: Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer. Many of their gods are immoral in their character, and immorality is a part of their worship.

(3) *Reformed Hinduism* is the result of a revolt against pantheism, on the one hand, and polytheism, on the other hand. (a) In the sixteenth century, Kabir taught the personality of Vishnu, the god of preservation. (b) One of the great reformers was named Ram Mohun Roy. In the first years of the nineteenth century, he attacked the idolatry of Hinduism. He also opposed widow burning, and actually became one of the most potent influences in outlawing this practice. Roy organized a reform society known as the Brahma Samaj, in 1830. This movement recognized a personal God, and is said to have been the first theistic church organized among the Hindus themselves. (c) Tagore, the disciple and successor of Roy, continued his reform. The poet Tagore, who lectured and gave his verse in this country a few years ago, was a member of the reformer's family. (d) Cheshub Chundra Sen grounded his reformation on human intuition. The prevailing idea of India was that the whole world makes up the Brahma, or all-existing being. Sen argued that nature was not a revelation of deity. He found his revelation of deity in human intuition. This, he claimed, formed the basis of all religion. There have been many other reform movements,

along with some counter reformations which sought to hold the people true to the ancient principles. India has had its long conflict between modernism and fundamentalism.

5. The Sacred Literature of Hinduism.

The sacred books of Hinduism may be divided into two classes, viz.:

(1) The *Sruti,* or *Vedas.* These books, in their religion, correspond to our Bible in Christianity. The Vedas are further divided into classes according to their use.

(2) The *Smriti* consist of all post-vedic literature, and may be compared to our Biblical commentaries. These are dissertations on the Vedas.

6. Some of the Doctrines of Hinduism.

We shall attempt, under this head, to give a brief outline of Hindu thought on some of the great doctrines of religion. These will include the doctrines of God, sin, salvation and the future.

(1) *Their Doctrine of God.* Hinduism holds to the idea of God as the Creator, but not in the Christian sense. There is a great impersonal world spirit called the Brahma. Being an impersonal existence, God, to them, can have no feeling of personal interest in men. Such a conception of deity is also dangerous to morals, since an impersonal existence can not call others into account. The universe is God. The Christian says God is the *Cause* of the universe. The Hindu says God *is* the universe. This conception of deity has led India into gross idolatry. This is natural, since worship of indefiniteness is not easy. Many of the gods which they have created

have been after their individual notions, and, therefore, immoral.

(2) *Their Doctrine of Sin.* There can be no personal sin because there is no personal God to sin against. In Christianity we think of the individual acting freely, and, therefore, responsible for the morality of his deeds. In Hinduism the individual acts through force of necessity. Therefore, there is no guilt for his doings. Sin, in the sense known to the Christian, is not recognized by Hinduism.

(3) *Their Doctrine of Salvation.* "Mukti" is the Hindu word for salvation. It means absolute cessation of personal consciousness, or conscious existence, and absorption into the infinite spirit of Brahma. Various transmigrations may be necessary to accomplish this absorption. The Christian looks forward to a happy state in heaven, where his personality shall continue in consciousness, and the glorious realization of hope. The Hindu looks forward to losing his personal identity in the oblivion of "Mukti."

(4) *Their Doctrine of the Future.* The Hindu doctrine of the future, of course, grows out of his idea of salvation. There may be a heaven and hell, but they are only two of the many states of existence through which the soul must pass on its long journey to the land of non-existence. The entire world has already passed through four stages, or changes, viz.: Satya, Dwapur, Treta and Kali. In each of these stages it has grown worse.

In conclusion, let it be said that there are certain points of fundamental strength in the Hindu religion. The missionary seeks to find these, and thus be enabled

to lead him into the higher glories of the Christian religion. Of these points we shall mention only three:

(1) *They are Better than their Religion.* That is not true of Christians. Our religion has standards higher than we have yet reached. Many of the Indians are excellent people, in spite of the gross vulgarity that often characterizes their worship.

(2) *All Life is Sacred to Them.* This is true even of animal life. Often animals are the objects of worship. The cow is often worshiped. The carefully religious often wear a gauze on their nose to strain the air they breathe, in order that they may not kill the germs in the air.

(3) *Religion is a Part of Their Everyday Life.* The Hindu does everything religiously. He eats, sleeps, works and even sins religiously. In the Christian religion, too often we go to church religiously, but farm, trade and bank irreligiously.

II. Africa

Until the nineteenth century, very little was known of Africa, except a narrow strip in the northern part, lying along the shores of the Mediterranean Sea. Here civilization dates back into the distant past. The rest of Africa has long, and rightly, been called the "Dark Continent." Africa has the enormous area of 11,005,000 square miles. The climate is tropical. In the interior and western sections it is very hot. The vegetation of Africa is abundant.

1. People.

A correct census of Africa has never been made. In fact, it would be almost an impossible task. Estimates

vary, ranging from 150,000,000 upward. In the southern peninsular and along the Mediterranean coasts, the population is varied. Many Europeans have settled there in the past. The customs and religions of these people are very much the same as would be found in their homelands. In tropical Africa the negro race predominates greatly. The population may be divided into two general classes, viz.: native and foreign. These may be divided further: The native into Negroid, Hottentot and Hamitic: the foreign into Aryran, Malay and Semitic.

2. Political Control.

There is no consolidated government in Africa. The continent is largely under the control of the countries of Europe. The countries of Europe which control large divisions of Africa are England, France, Italy, Belgium, Spain and Portugal.

3. Africa's Degraded State.

Much of the blame for the degradation to be found in Africa is the fault of outside and nominal Christian nations.

(1) *Intemperance,* to the degree of vulgarity, has been imposed by the traders from Holland, Germany, England and the United States.

(2) *Slavery* and the slave trade have long been the common practice in the dark continent. Human life, so far as the natives were concerned, has always been very cheap. One of the darkest spots on our own civilization was caused by the unhindered trade in African life.

(3) *The Abuse of Women and Children.* The African woman is regarded as a cheap commodity. Polygamy,

concubinage, and all forms of prostitution have prevailed practically without limit. Children have been neglected, often to die. Infants, the sick, and the helpless aged are often left to die as useless nuisances. Cannabalism has long been practiced, though attempts are made by the European governments to suppress it. The sacrifice of human life on religious altars was long the custom of Africa.

(4) *Inactivity and thriftlessness* are chief characteristics of the natives. These are, doubtless, the natural results of the excessively hot climate. Idleness is one of the great sins of Africa. This, in turn, has generated both filthiness and dishonesty.

(5) Possibly the worst degree of African degradation is due to the very low conception of religion and forms of worship. These will be discussed more fully below.

4. The Religions of Africa.

This is a varied subject. Africa may be rightly described as having many religions. We shall attempt only a bare outline of some of these.

(1) In the first place, there are to be found Christians of many different communions in Southern and Northern Africa. Among these are to be found Catholics and Protestants.

(2) There is a considerable number of Jews to be found in the cities of the Mediterranean coast. These have come from many parts of the world, and have settled for commercial purposes.

(3) *Heathenism* of the lowest sort is to be found among the natives of interior Africa. Witchcraft is prevalent. The tribal chiefs are, in effect, tribal gods.

They are worshiped and feared. Fetishism, or the worship of inanimate objects, is, perhaps, the most common form of African worship. It is especially prevalent in western Africa.

(4) *Mohammedanism.* This is Africa's newest religion. It is intensely missionary, and is rapidly spreading over the northern and interior portions of the continent. Mohammedanism would naturally be considered under a discussion of Turkey. But this book deals mainly with four or five of the greatest mission fields of the world. Hence, we have chosen to include Mohammedanism in our discussion of Africa. However, this is neither out of place nor forced, for no consideration of Africa's religion would be complete without a discussion of this powerful movement.

a—*Life of the Founder.* Mohammed was born 570 A.D. He began at an early age to meditate upon religious questions. He made two trips to Syria, where he came in contact with a corrupted form of Christianity. What a commentary Mohammedanism is upon Christian conduct! If Mohammed had found a pure type of Christianity in his travels, he would have found satisfaction for his hungry soul, and the world would have been saved from the horrors which it has suffered from the religion he founded. Mohammed became the founder of a strictly monotheistic religion. This was a natural reaction from the gross idolatry which he found in Syria. The last ten years of his life were spent in the grossest forms of sensuality. He justified his immoral practices by claiming to have received divine dispensations permitting him to thus live.

b—*Mohammedanism's Sacred Books.* The main book, or Bible, of Mohammedanism is the Koran. It is a loosely written volume, given largely to an attempt to justify adulterous living.

The Sunnat comprises the traditional sayings of Mohammed. It may be called the commentary on the Koran.

The Ijma is a book on the theology of the religion. It may be likened to any of our systematic theologies.

The Qias are philosophical deductions concerning the Mohammedan faith.

c—*The Divisions of Mohammedanism.* There are two general divisions of the Mohammedan religion, viz.:

(a) *The Sunni,* or orthodox wing. This division has remained faithful to the faith as taught by the founder. There are, in turn, four sub-divisions of the orthodox, named in accordance with their location in the world. Their names and locations are as follows:

The Hanifite, found in central Asia, northern India and among the Turks everywhere;

The Shafite, found in lower Egypt and the Malay archipelago;

The Malakite, found in northern Africa, and

The Humbelites, found in central and eastern Arabia.

(b) *The Shiah,* or *Heterodox,* are the liberals in the religion. They are hated by the orthodox wing almost as bitterly as they hate Christians. The liberals are also subdivided into small groups of less importance.

d—*The Doctrines of Mohammedanism.* We give only a brief statement of the leading tenets of the Mohammedan religion.

(a) *The Doctrine of God.* God is a spirit. He is a unity, and not a trinity. He is an absolute Sovereign who rules by an arbitrary will. He is not necessarily a holy God. He can be holy if he chooses, but first of all, he is great and powerful. His name is Allah. He approves and commands the spread of the Mohammedan religion even by the use of arms. Persecution is a legitimate method of missionary work.

(b) *The Doctrine of Sin.* Sin has a much narrower meaning in the theology of Mohammedanism than in the theology of Christianity. Only willful violations of the law of Allah are sin. Sinful nature is not taught. There is no need for an atonement for sin. The remission of sin is wholly a prerogative of God. He can forgive or not, as he chooses. Forgiveness is accomplished wholly at the sovereign pleasure of Allah, without any Mediator.

(c) *The Doctrine of Salvation.* The Mohammedan doctrine of salvation stands in sharp contrast with that of Christianity. To the Christian, salvation means deliverance from both the penalty and presence of sin. To the Mohammedan, it means deliverance only from the penalty of sin. It is attained by what they call faith, but which, in reality, is a necessary submission to an arbitrary God.

(d) *The Doctrine of Angels.* This doctrine plays a most important part in Mohammedan religion. Their Koran teaches that there are three classes, or grades, of angels. They are:

The Arch-Angels, which are created from light. Some of the most important of these are Gabriel, the revealer of truth; Michael, the patron of the Jews; Israfil, who is

to sound the last trumpet; Azrail, the angel of death; and two recording angels for each person. One of these last named records a person's good deeds, while the other records his bad deeds.

The Jinn Angels, created from fire. They may be either good or bad. They marry, propagate and are mortal.

Eblis, or the Devil. His function is to tempt man to disobedience. The word comes from an Arabic word which means "a profligate person."

(e) *The Doctrine of the Future.* The Koran teaches a personal, individual judgment. Unbelievers, that is, all but loyal Mohammedans, will be changed into all sorts of lower animals.

The Mohammedans believe in immortality with a conscious existence hereafter. There is an intermediate state, which the Koran does not clearly define. Their heaven is a place of unlimited sensual indulgence. Some of the descriptions of the Mohammedan heaven, especially of those higher places reserved for those who persecute Christians, are so grossly vulgar as to be embarrassing if read in a mixed audience. Their hell is a place of unspeakable torture. Molten lead is poured eternally into the ears and throats of those who claim that Jesus is the Son of God. Mohammedanism has an exaggerated notion of the doctrine of predestination. Truly, with them, "what is to be, will be, whether it ever happens or not."

We would not close this discussion without being fair enough to the Mohammedan to mention a few of the points of strength in his religion.

First of all, it is a missionary religion. It is to be spread throughout the world, even at the point of the sword. Then, the Mohammedan has the highest respect for his Bible, the Koran. Of course, it may be an ignorant acceptance of that which is false. But it can hardly be worse than the ruthless cutting to pieces of the Christian Bible by the unholy hands of unbelieving scholars. Again, the Mohammedan is regular in prayer. In every village is to be found a tower. In that tower is a bell. Three times a day that bell tolls and calls the people to prayer. A scorning, mocking foreigner may look on in curiosity, but a loyal Mohammedan spreads his carpet and prays, wherever he is. Finally, the Mohammedan religion is strongly opposed to idolatry. It was the idolatrous worship of an adulterated form of Christianity that gave rise to this powerful religion. We are not surprised to find that idolatry has been left out entirely, although it is a religion of ignorance.

Oh what, dear reader, is to be our answer to the challenge of this aggressive religion? This book will, no doubt, be read almost wholly by Southern Baptists. What a grief to the writer to know that we are hardly attempting to give the gospel to the Mohammedans anywhere. May his Spirit lead us soon to these 300,000,000 with the gospel of Christ.

SYNOPSIS

I. India

1. People and language
2. Political control
3. India's social customs. Three groups:
   (1) Those once prevalent but now being discontinued
   (2) Those still prevalent but improving
   (3) The caste system, four castes
4. India's religion, Hinduism, three forms:
   (1) Philosophical
   (2) Popular
   (3) Reformed
5. The sacred literature of Hinduism
   (1) The Sruti
   (2) The Smriti
6. Some doctrines of Hinduism
   (1) Their doctrine of God
   (2) Their doctrine of sin
   (3) Their doctrine of salvation
   (4) Their doctrine of the future

Some Points of Strength in Hinduism

(1) They are better than their religion
(2) All life is sacred to them
(3) Religion is part of their everyday life

II. Africa

1. People
2. Political control
3. Africa's degraded state
   (1) Intemperance
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   (3) Abuse of women and children
   (4) Inactivity and thriftlessness
   (5) Low conception of religion
4. The religions of Africa
   (1) Foreign Christians
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   (3) Heathenism
   (4) Mohammedanism
      a—Life of the founder
      b—Sacred books
      c—Divisions of Mohammedanism
      d—The doctrines of Mohammedanism
         (a) Doctrine of God
         (b) Doctrine of sin
         (c) Doctrine of salvation
         (d) Doctrine of angels
         (e) Doctrine of the future

Points of Strength in Mohammedanism

CHAPTER VIII

MISSIONARY FIELDS—OTHER LANDS

(Concluded)

I. China

1. The Country and the People.

China is situated in the eastern part of Asia and, including its dependencies of Manchuria, Mongolia, and Thibet, it covers an area of about 4,000,000 square miles. The population of greater China is approximately 433,000,000, all of Mongolian stock. China has the densest population in the Orient. A large majority of her population is to be found in the eastern half of the country.

China abounds in minerals. Silver and gold ores are found in abundance in the rivers. Copper, coal, and iron also in great abundance are found in the mountains. Some of the largest coal deposits of the world are to be found in the hills of China. Lead, zinc, and tin exist in smaller quantities. Porcelain is found also. Farming is the chief industry of China. In eastern China all available farm land is cultivated. In the west the mountains are cultivated wherever possible. Rice is the principal crop of the eastern lowlands, while much wheat is grown in the hill sections of the west. Silk, tea, and some coffee are produced. China has not begun seriously to develop her mining industries, due to a superstitious fear of the

wrath of demons should their abodes be disturbed with the pick.

The climate of China has its extremes. The summers, especially in the south, are very warm, while the winters of the north are extremely cold. The people of China as a whole are very poor.

2. China's Government.

The question of China's government is her weakest point at this writing. A stable monarchy was maintained longer in China than in any other country of the world. The monarchy was under the rule of the Manchu Dynasty, the ruling class of China until 1912. Since then China has been nominally a republic. The central or national government is of little importance. In fact, it has never been seriously accepted by the Chinese. There are eighteen provinces, each of which has its own government. As this is being written China is in the throes of an internal war. What the outcome will be only the passing years can tell. But one thing is certain, a new China will emerge one day from her chaos to take her place among the great nations of the world.

3. The Chinese Language.

China's language has no alphabet. Each character is the representation of a complete idea. The Mandarin is the principal language. There are other important dialects, among which may be mentioned the Cantonese and the Hakkah. China's language is a written language. Her writing is from top to bottom and from right to left.

4. Chinese Education.

Up to the close of the nineteenth century education consisted of a study of the Chinese classics and was limited almost wholly to boys. During the last quarter of a century there has been a marvelous trend toward our western education. This has resulted in the establishment of schools and colleges. The mission boards of the major religious denominations have spent large sums of money in education. The present revolt among the youth of China is a normal result of the awakening that has come to China through education. This movement is bound up in the phrase, "China for the Chinese." One thing is certain, China can no longer be exploited by foreign interests for selfish purposes. Those who may study this little book through the coming years will have to learn of a new China which no writer can describe at this time.

5. The Religions of China.

China is religious, that is certain. There are at least five religions which demand mention in discussing this phase of our study. These are Animism, Taoism, Mohammedanism, Buddhism, and Confucianism. The first two are a mixture of nature worship, demonolatry and idolatry. Mohammedanism has already been discussed in a preceding chapter. Our discussion, therefore, shall be limited to the two major religions of the Chinese, viz.: Buddhism and Confucianism.

(1) *Buddhism.*

a—*Origin and Founder.* Buddhism had its origin in eastern India about 550 B.C. It began in the meditations of Gautama concerning the seeming folly of human existence. Gautama's father was a man of honor and

wealth, being a member of the Kshatriya Caste of India. Young Gautama became dissatisfied with the sacerdotalism of Hinduism and the principles of the caste system of India. With five other companions he secluded himself for a number of years in a lonely place for the purpose of studying the problem of existence. Most of his companions grew weary and forsook him, but after about five or six years of ascetic life Gautama claimed to have received the "great enlightenment," which gave him the title of "Buddha." His first disciples were won soon after his return to his home in Benares. By the fifth century A.D., Buddhism had spread through Burma, Ceylon, Siam, Thibet, Japan, and China. Hence we see that Buddhism came to China through missionary endeavor. As a method of worship it is perhaps the most widespread religion in all China.

b—*Buddhist Literature.* The sacred literature of Buddhism is divided into two classes. The first is called the "Tripitika" and includes a division of instruction to monks, one of instruction to laymen Buddhists, and a third, which is a treatise on metaphysics. The second general division is called the "Arthakatha" and consists of commentaries on the "Tripitika."

c—*The Doctrines of Buddhism.*

(a) *Doctrine of God.* Early Buddhism denied the existence of a personal God, or Creator of the universe. The universe was its own cause. A quotation from a Buddhist catechism will serve to show the belief. Question: "Did a god-creator call the world into existence by his will?" Answer: "There is no god-creator upon whose grace or will the existence of the world depends. Everything originates and develops by and out of itself, by virtue of its own will and according to its inner

nature and condition. Only the ignorance of man has invented a god-creator. The Buddhists, however, absolutely reject the belief in a personal god, and consider the doctrine of a creation out of nothing a mere delusion." Thus it is evident that the theory of Buddhism as taught by Gautama, its founder, was pure atheism. However, as the religion spread over the world the desire of the human soul was not satisfied with a godless religion. The result is that the worship of the masses of Buddhists today is both polytheistic and grossly idolatrous.

(b) *Doctrine of the Soul.* According to the teachings of Gautama, man has no soul. He does have, however, a sensual existence. But the aim of Buddhism is to so renounce the world as to get rid of sentient existence and be completely lost in the state of annihilation called Nirvana. The attainment of Nirvana is accomplished through perhaps many transmigrations of one's existence. Quoting again from the Buddhist catechism: "Nirvana literally means to be extinguished, to be blown out like a flame blown out by the wind or extinguished for lack of fuel."

(c) *Doctrine of Sin.* If there is no personal God to sin against, and no conscious soul to sin, we should naturally expect the Buddhists to teach that there is no such thing as personal sin. Yet the Buddhist scriptures outline ten sins of man: "There are three sins of body, murder, theft and adultery; three of the mind, covetousness, malice and skepticism; and four of speech, lying, slander, abuse, and unprofitable conversation." You ask, "What does the Buddhist mean by sin?" According to his scripture he means "thirst, desire." That is, he must get rid even of the desire to be.

Buddhism has its Ten Commandments. They are as follows:

Those Binding Upon All Buddhists—

1. Do not kill anything.
2. Do not steal.
3. Do not commit adultery.
4. Do not lie, deceive or slander.
5. Do not use intoxicants in any form.

Those Necessary to be Pious—

6. Do not eat at improper times.
7. Avoid all forms of pleasure.
8. Use no ornaments, perfumes, dentifrices, etc.

Those Binding Upon Buddhist Priests—

9. Sleep on low, hard beds.
10. Voluntary poverty.

(d) *Doctrine of the Future.* In the Christian sense there is no future life, no immortality, no eternal heaven or hell. The world will continue to get worse until another Buddha comes to reshape it. Salvation is complete annihilation of existence. It is accomplished by obedience to the laws of Buddhism referred to above.

Gautama offered man no help in salvation. There was no God to help him. He must indeed work out his own salvation, knowing that God is not in him to will or help.

(2) *Confucianism.*

a—*Founder.* Confucius, the founder, was born 551 B.C., and died 478 B.C. When he came to manhood he found the social and economic conditions of China to be grossly polluted. He became a great social and ethical teacher. His teachings, in brief, meant "revert back to

the ancient order." Confucius did not claim originality for his teachings, but gathered them here and there from the works of sages. At first Confucius and his teachings were unpopular. He and his disciples traveled from province to province, seeking a ruler who would accept his teachings. Confucius was a philosopher. His life was pure and he earnestly sought to expound the truth as far as he knew it. If China had lived up to the moral precepts of Confucius, its history for the past twenty-five hundred years would have been different. But, alas for China, Confucius offered no help, except man's own powers, to enable him to attain the high social and economic standards which he taught. Perhaps no man has ever influenced more people for a longer time than Confucius.

b—*The Literature of Confucianism.* The literature of Confucius can hardly be said to be religious literature. It would be more correctly called political. His writings deal with economic principles and the affairs of state. There are nine books called classics: *The Five King* and *The Four Shoo.* The first or King is divided into (a) the Shu-King, or book of Chinese ancient history up to about 720 B.C.; (b) the Shi-King, or book of ancient poems, numbering about 325; (c) the Li-King, or book of ancient ceremonies; (d) the Yih-King, or book of divinations; and (e) Chum-Tsiu, or the book of seasons.

The second or Shoo is divided into (a) Lun-Yu, or the wise proverbs of Confucius; (b) Ta-Hio, or a record of the virtues of his disciple, Tsang-Sin; (c) Chung-Yung, or the doctrine of the means; and (d) the works of Mencius, also a disciple of Confucius. Until the opening of the twentieth century, education in China

was almost wholly limited to a study of these classics. No attempt was made by teachers to interpret them. It was enough only to commit them to memory.

c—*The Doctrines of Confucianism.* There are three elements in the Confucian system of worship. These are: *Nature Worship, Sage and Hero Worship,* and *Ancestral Worship.* In the worship of nature many elaborate ceremonies are held. "Nature," said Confucius, "is a unit." The universe is self-evolved. The sun is the elder brother of the emperor and the moon is his sister. The purpose of hero worship is to keep the virtues of great historical characters before the people, that they may learn to emulate their goodness. The origin of the worship of ancestors is hidden in the remote past. It is observed on New Year festivals and on the birthday of the ancestors.

(a) *The Doctrine of God.* Confucius could not fairly be called an atheist, since he did not deny the existence of a supreme being. Neither did he admit the existence of one. He did not concern himself with the doctrine of God.

(b) *The Doctrine of Sin.* There is no sin against God spoken of in the writings of Confucius. His only concern was in the relation of man to man. He said, "To give one's soul earnestly to the duties due man and, while respecting spiritual beings, to keep aloof from them, is the highest wisdom." In other words, if there are any spiritual beings higher than man, better let them alone.

(c) *The Doctrine of the Future.* Confucius is silent on the matters of salvation and the future.

(d) *Confucian Ethics.* As stated before, Confucianism is more a system of ethics than of religion.

A summary of the ethical precepts briefly stated would be about thus:

"Man should seek a virtuous life. Virtue is obtained through a knowledge of the great sages of the past. Do not do unto others what you would not have them do unto you. Courage, benevolence and filial piety are the chief virtues to be pursued."

Marriage, in the Confucian system, is simply for the propagation of the race that the family name may be prolonged. Woman is greatly depreciated, being by far man's inferior. Divorce and polygamy are both very prevalent. Confucius enumerated seven good reasons for divorcing a wife: "Disobedience to father or mother-in-law, barrenness, rudeness, jealousy, leprosy, stealing, and talkativeness."

II. Japan

1. The Country Itself.

Japan is composed of a group of 549 islands in the Pacific Ocean, situated in the extreme eastern part of Asia. These islands range in size from less than one-half square mile to about 30,000 square miles. Only one is larger than that, Nippon, which is about 99,000 square miles in size. The total area of the island empire is about 173,000 square miles, or about two-thirds the size of Texas. The country is generally mountainous.

2. The Population.

The population of Japan consists of about 60,000,000 people of Mongolian blood. They are divided into three groups or types, as follows:

(1) *The Manchu-Korean.* These are the upper classes and are from the same original stock as the Manchus of northern China and Korea. They are tall and slender in stature.

(2) *The Mongols* are strong and well built. They are the most important and dependable people of the empire.

(3) *The Malays* are small in stature. The men stand about five feet, three inches in height and the women are scarcely over four feet tall.

3. The National Characteristics.

The people of Japan can almost be said to be a peculiar race within themselves. They have a strong pride in their nation's history which closely approaches religious devotion. Japan has a war record that is free of defeat. This can perhaps be explained by the fact that the soldier believes that no greater guarantee of eternal bliss can be had than to die in the service of his country's army. The people of Japan are a very frugal people. Only this makes it possible for so many millions of people to live in comparative comfort within such a limited area. They are also a people of great enduring powers. One of the outstanding characteristics of the race is that of obedience to authority. The will of the emperor is supreme. Likewise the authority of an under officer is final and supreme as far as his authority extends. The Japanese people are an altruistic people. The family interests come before those of the individual, for the family is the unit of society rather than the individual. Another characteristic of the people is that of a love for the beautiful. But who could wonder at that when he thinks of the natural beauty of this land of blossoms in which they have always lived? But little

can be said in their favor on the questions of truth and moral chastity. They are all things to all men that they may win something from someone.

4. The Government of Japan.

The emperor is the supreme head of the government. The government is a monarchy patterned very much after the government of Germany nearly a half century ago. The government is divided into nine divisions or departments, as follows: (1) Foreign Affairs, (2) Home Affairs, (3) Finances, (4) War, (5) Navy, (6) Justice, (7) Education, (8) Agriculture and Commerce, and (9) Communications, telephones, telegraph, etc. Each of these departments is presided over by a minister. The nine ministers form the national cabinet. There are two legislative bodies, the Upper and the Lower. Some members of these bodies represent large financial interests, while a few are elected by the people. The throne of Japan is hereditary.

5. Japanese Education.

In this respect Japan is unlike all other heathen nations. For a half century she has reached out for the learning of the West. Her libraries are filled with the latest standard authorities on all subjects. The people as a whole are educated. Between 95 and 98 per cent of the people are literate. The schools consist of two kinds, state and religious, or church schools. State education forbids the teaching of any sort of religion. As the author sees it, Japan presents the tragic spectacle of having received the education of the West without having received a knowledge of our Christ. Japanese students are to be found in all of our great American

universities. They have proved their mental ability in all these. They are literally little mental giants. How great is the opportunity afforded the American professor and student properly to interpret Christ to them! Yet we fear, in most cases, this opportnnity is woefully lost.

6. The Religions of Japan.

Besides a small beginning of Christianity there are four religions in Japan, as follows:

(1) *Confucianism* to a small extent. It came to Japan by way of China and Korea.

(2) *Buddhism* came from India by way of China through Buddhist missions about the sixth century A.D.

(3) *Tenrikyoism.* This is Japan's newest religion. It is native and is confined to the lower classes of Japanese society. This is the doctrine of the "Heavenly Reason." This religion was founded in 1798 by a peasant woman named Nakayama Mieki. At the age of forty she claimed to have gone into a trance and through the ministrations of a priest to have received the revelation of the heavenly reason.

This religion did not receive much attention until this present century. The introduction of Christianity was the occasion of the borrowing of some of the methods of the missionary. Much preaching is done. It bears about the same relation to Japanese society as does such religion as "Holy Rollerism" to American society. There is much imitation of the forms of the Christian missionary.

(4) *Shintoism.* The most prevalent religion in Japan is Shintoism. The meaning of this term is "The divine way, or the way of the gods." There is little attention given to religious doctrines. Shintoism is a combination

of nature, ancestor, and emperor worship. It might be as fitly designated "Mikadoism." The emperor is, of course, regarded as man, but "there is none like him on earth." Superstition abounds in the Shinto worship. The worship of the sun is thought to be the most elevating. The idea of a future life is maintained but only vaguely defined. Ancestor worship plays a most important part in the religious ceremonies. Worship is conducted in the homes and at appointed shrines. The worship in the home is conducted somewhat in this wise: Rice and saki are set before the ancestral tablets, on which are inscribed the names of the dead members of the family. Candles are burned on the shelves of the homes. The days on which the loved ones died are observed by the families' meeting at the graves of the dead, where they renew their vows of loyalty to their ancestors. At the shrines appointed for ancestral worship are held elaborate ceremonies of many prayers to the deceased.

Oh, that we might speed the gospel to the Japanese concerning One who died that they might have eternal life!

III. Latin America

1. The Countries and Peoples.

Latin America comprises Porto Rico and twenty republics lying south of the Rio Grande. They are Mexico, Honduras, Guatemala, Nicaragua, Costa Rica, Salvador, and Panama. These are known as Central America. Cuba, Haiti and Santo Domingo make up the West Indies. The republics of South America are Brazil, Bolivia, Argentina, Venezuela, Paraguay, Uruguay, Chile, Peru, Ecquador, and Colombia. The total area of the

countries is more than 8,000,000 square miles, nearly three times the area of the United States. The population is about 90,000,000. Of these, about 18,000,000 are whites, 20,000,000 Indians, 32,000,000 mixed white and Indian, 8,000,000 mixed white and negro, 700,000 mixed Indian and negro. The remaining are of several other races. The language of eighteen of these republics is Spanish. The people of Brazil speak the Portuguese language. The Haitians speak French. The majority of the Indians speak their various tribal dialects.

The natural resources of the countries are unlimited. The development of these resources has scarcely begun. The twentieth century will witness the development of these great resources. The land is very fertile. Mexico produces much oil, gold, silver and copper. Corn and cattle are raised in great abundance. No finer grazing lands can be found in all the world. In fact, this is perhaps the largest stretch of undeveloped fertile land in the world. The countries of Central America give us bananas, coffee, very fine woods, pearls, and gold. South America produces much coffee, wheat, wool, meats, cabinet woods, gold, emeralds, and diamonds.

2. Living Conditions.

Latin America presents the dual spectacle of the very rich and the very poor. In the cities can be found luxurious living seldom equaled anywhere. But in a few blocks from this can be found the direst poverty imaginable. The wealthy class makes up only about 10 per cent of the whole. Yet the members of this class are the ones who control the others. About 20 per cent are Indians that are yet unassimilated. The middle class comprises about 10 per cent which has never been able to

advance very far, due to the overshadowing influence of the upper class. The remaining 60 per cent are the illiterate peon class. Peonage, a form of contractural slavery, is carried on often openly. In practically all of these countries the peons have little or no voice in the government, since the franchise right is determined on the basis of literacy.

The poverty of the lower classes is pathetic. Many of this class are clothed in the filthiest of rags and live on the barest diets.

3. Education.

The great problem of Latin America is ignorance. The rate of illiteracy varies from 40 per cent to 90 per cent. In Mexico about 80 per cent of the people are illiterate. All of the countries have some form of public education, though in most of them the school facilities are confined to the cities and towns. In the capital city there is usually a university, though it is often poorly equipped. The best schools in South America are those provided by the mission boards of the various Protestant bodies. The lack of standard educational facilities can be justly laid at the door of the Roman Catholic Church.

4. Moral Problems.

The moral condition of practically all the Roman Catholic republics is none short of shocking to those of higher sensibilities. Prostitution and illegitimacy are common and prevalent vices. The resultant diseases that follow in the wake of such immorality are a leprous spot upon Latin-American civilization. In some parts of the continent it is estimated that 85 per cent of the people are afflicted with venereal diseases. Illegitimacy runs

as high as 50 per cent in some sections. The principles of moral virtue are supposed to be incumbent upon the woman but not upon the man. Widespread blindness has resulted from these loose and immoral conditions.

Child labor is prevalent throughout the Latin-American continent. Mexico has passed some prohibitory laws, but they are often and easily evaded. Begging is general. Prison conditions are little less than deplorable everywhere.

5. Religion and Religious Conditions.

Roman Catholicism is the prevailing religion. The conditions in many of the countries almost defy description. In spite of the loud pretensions of Rome, one-fourth of the population of Latin America is about as pagan as it was when Columbus discovered America. The uncivilized Indians are wholly untouched by the influences of Christianity. Their worship is grossly pagan. Most of the Indians who have been nominally Christianized by the Catholic Church have, at best, only a veneer of Christianity. Their pagan ideas and practices have merely been baptized.

Two difficult religious conditions obtain in Latin America. Among the educated classes there is a skepticism of religion. They have learned long ago the utter fallacy and emptiness of Roman Catholicism. To them the church, as they know it, is a sneaking politico-religious power, either to be throttled or obeyed. Hence we see wholesale legislation against it arising, as has recently obtained in Mexico. Officials and other well-to-do people of the upper class now frequently patronize the church schools and colleges of the Protestant missionary societies.

There are only about 140,000 Protestant church members in all Latin America. This is about one and one-half to every one thousand people. Yet there are thousands of these educated ones who are susceptible to the evangelical gospel. Once, during a tour of Mexico, the author and his party were compelled to spend all of one day at a depot waiting for a belated train. The wait afforded an opportunity of acquaintance with a gentleman of the upper class. He had written several books. He very proudly told us of each of them. Without knowing our mission or church affiliation, he recited the plot of a religious novel which he had written. The plot was laid in a Spanish home. His father was Spanish and his mother was French. The hero of the novel was a boy who chafed under the strict formality of the family faith. He ran away from home and joined himself to a herdsman as a shepherd boy. Years passed and he went on a visit to his parents. Out of courtesy he attended church with them. The ceremonies were attractive that day. When he made favorable comment to his parents, they gave him a little Bible to carry back with him. In the evenings he read this Bible. Finally he sent word that he was ready to be baptized on a certain day. The priest made elaborate preparations. But when the hour arrived and the service was ready to begin the boy had not come. A runner was sent to his mountain camp to inquire why he had not come. The boy replied that he had not expected to be baptized at the church. But, pointing to a pool of water, said: "See the pool of water. I have been waiting for a John the Baptist to come and baptize me." On inquiring, the writer found that the Mexican author had received his inspiration for this story by reading the New Testament. Later

in conversation he was found to hold seriously to all the fundamental principles of the Christian faith, even as a good Baptist would.

But over against these liberals are the great masses of Latin Americans with whom religion and worship are matters closely akin to the rankest superstitions. Image worship has virtually become idolatry.

IV. Other Mission Fields

Before concluding this survey of the world's mission fields a word is in place about Europe and the Near East.

1. Europe.

Though Europe is the birthplace of the modern missionary movement, it is disappointing to realize that evangelical Christianity in Europe today is slow in its efforts to evangelize the world. With over two and a half times as many nominal church members in Protestant communions, continental Europe furnishes only one-sixth as many missionaries as the United States, and far less percentage of mission funds. In 1919, continental Europe supplied $1,579,049, while the United States supplied $29,242,527. After making due allowance for depletion of funds on account of the war, the fact remains that Europe has not the missionary ideal which it needs.

Besides the lack of missionary interest, Europe is still in the iron clutches of Roman Catholicism. It greatly needs the strength of America to lift the shackles of Rome from almost every country.

2. The Near East.

In Turkey the dominant religion is Mohammedanism, which has already been discussed. The same can be said of Persia. Of the 12,000,000 people of Persia, more than 7,000,000 are without any missionary influence whatsoever. Syria and Palestine suffer the ravages of this same relentless foe. The same is also true of Armenia, Arabia, and Mesopotamia. In all of these lands the progress of the people is steadily retarded by the Mohammedan faith. Illiteracy is general, especially among the poor. In Armenia alone there are 400,000 orphans, besides thousands of Christian families that have been driven from their homes by the Turks. The entire Near East will be a field for relief work for many years to come.

May God breathe upon the Christian churches of America a greater spirit of missions, that our passion may be deepened for the salvation of these multiplied millions in *other lands.*

THE CALL

The great world's heart is aching, fiercely aching in the night,
And God alone can heal it, and God alone give light;
And the men to bear the message, and to speak the living Word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathway of the seas?
Can we shut up our compassions? Can we leave our prayer unsaid,
Till the lands which sin has blasted have been quickened from the dead?

We grovel among trifles, and our spirits fret and toss,
While above us burns the vision of the Christ upon the cross;

And the blood of God is streaming from his broken hands and side.
And the lips of God are saying, "Tell my brothers I have died."

O voice of God, we hear thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience, and love has led the way.

—*Frederick George Scott.*

SYNOPSIS

I. China

1. The country and the people
2. China's government
3. The Chinese language
4. Chinese education
5. The religions of China
   (1) Buddhism
      a—Origin and founder
      b—Buddhist literature
      c—The doctrines of Buddhism
         (a) Doctrine of God
         (b) Doctrine of the soul
         (c) Doctrine of sin
         (d) Doctrine of the future
   (2) Confucianism
      a—Founder
      b—The literature of Confucianism
      c—The doctrines of Confucianism
         (a) The doctrine of God
         (b) The doctrine of sin
         (c) The doctrine of the future
         (d) Confucian ethics

II. Japan

1. The country itself
2. The population, three divisions:
   (1) The Manchu-Korean
   (2) The Mongols
   (3) The Malays
3. The national characteristics
4. The government of Japan
5. Japanese education
6. The religions of Japan
   (1) Confucianism
   (2) Buddhism
   (3) Tenrikyoism
   (4) Shintoism

III. Latin America

1. The countries and peoples
2. Living conditions
3. Education
4. Moral problems
5. Religion and religious conditions

IV. Other Mission Fields

1. Europe
2. The Near East

CHAPTER IX

MISSIONARY FIELDS—THE HOMELAND

Some one once asked Dr. F. B. Meyer, the great London preacher, where the greatest mission field in the world was. He replied: "America is undoubtedly the greatest mission field in the world, for here you have all the nations of the world represented." We have already seen in this study that the evangelization of the world rests very largely upon American Christianity. In view of that fact, it becomes even more important that America be evangelized. And more, it is important that a virile, orthodox, evangelistic, missionary type of religion be maintained in the States. Several conditions are beginning to obtain in the United States that tend to offer considerable disadvantage in matters religious. Among these may be mentioned:

THE GROWTH OF URBAN LIFE

America is rapidly moving to the city. This is the cry to be heard everywhere now: "Let's move to the city." Church members, moving from a rural environment into the pulsating activity of the crowded city, find it quite easy to "leave their religion in the country," and become almost hopelessly lost to the church. Much of this loss is often due to a lack of diligent "going after them" by the forces of the city church. Yet it is quite impossible

for pastors and personal workers to find all of the newcomers in their cities without the cooperation of the churches from which they come. If the pastors of those who move to the city would ascertain their new address and write to the city pastor, it would greatly lessen the task of finding them, and by visitation he could enlist them in the church before they are "swallowed up." While a pastor in the city the author often received letters from pastors of small town or rural churches advising that "Mr. and Mrs. So-and-so have moved to your city. They need to be visited and enlisted. We will appreciate it if you will call on them." But no address was given, and these good people could not be located. Proper cooperation of pastors in this matter would be an inestimable saving of Christian forces that otherwise may be lost to the cause.

An example of such cooperation came to the author of this book a short time before the close of his last pastorate. A letter came to his desk from a church woman in another state. In part, the letter stated: "Mr. ——— has moved to your city. He works with the ——— Company as bookkeeper. I have been praying for his salvation. Will you please call on him and lead him to Christ." This information enabled the pastor to find the young man, make his friendship, and now he is an active church member.

Another thing that has contributed to local mission work, in these recent years, is the *convenience of travel.* Good roads and automobiles make possible much pleasure driving and long visits during week-ends. People crowded into the workshops and offices during the week are easily led to heed the call of recreation on the Lord's

Day. Coupled with that is the *modern craze for entertainment.* In most of our large cities the theatres and other places of amusement do their largest business on Sunday. They often operate in open defiance of local or state prohibitory laws. But they operate nevertheless. This has created a competition which the churches are finding difficult to meet.

THE INFLUX OF FOREIGN POPULATION

This has created during the last quarter of a century one of the most serious missionary problems. This applies especially to the large industrial centers. Yet, on the other hand, the presence of the millions from other lands has opened up one of our greatest missionary opportunities. These foreigners should be more easily Christianized in the environment of our churches than in that of heathenism, or a lifeless, passionless form of Christianity such as is to be found in many sections of Europe. A foreigner, won to Christ and enlisted in the services of Christ, will make, tenfold, a more successful missionary when he returns to his home than an American who goes to his country as a missionary. John Kovalchuk, an ignorant Russian day laborer with the New York Gas Company, passed one night by a little Russian mission in that great metropolis. An invitation cordially extended led the young man into the service. A copy of the New Testament was given him at the close of the service. Its message was a balm to his discouraged soul. He returned to the mission and was converted. God called him into his service. It was our privilege to teach him in one of our Seminaries a few years later. Today he is back in his homeland, doing a

great work for the Master. A recent letter from him told of the many souls that were being led to Christ. No greater challenge presents itself to American Christianity than the presence of the foreigner in our midst.

But inasmuch as this book will be studied largely in the South, we shall confine our discussion largely to the missionary problems of that section of our country. Richard H. Edmonds, editor of the *Manufacturer's Record,* and one of the best authorities on the needs of the South, has the following to say about the missionary opportunities of Southern Baptists: "By virtue of the fact that the South is the most Protestant part of America, with Baptists far in the lead, a responsibility rests upon the Baptists of this section greater, I think, than ever rested upon any denomination in this or any other country. If the Baptists of the South advance educationally and spiritually, as they will certainly do financially with the rising tide of development in the South, they will largely shape the future of a section which, by virtue of its natural advantage, will shape the destiny of America. And as goes America, so goes the world."

We shall present this part of our study under the outline of several *missionary problems* facing our Southern churches. They are as follows:

1. The Problem of Evangelism.

The South presents, in our way of thinking, the world's ripest field for evangelism. There are seventeen states, or parts of states, and the District of Columbia included in the work of the Southern Baptist Convention. The total population of these states in 1927 was a little more than 40,000,000. Of these, only about 16,500,000 are

members of a church. This includes members of all faiths, Protestant, Catholic, and Jewish. This leaves more than 23,000,000 who hold membership in no church. Above 13,000,000 of these non-church people are above the age of ten years. Of these 13,000,000 non-church members, more than 9,000,000 are whites and more than 4,000,000 are negroes. Of the unchurched negroes, the great majority are of Baptist preference. Of the more than 9,000,000 whites who have no church affiliation, it is reasonably estimated that 3,000,000 are of Baptist preference. These together would give Southern Baptists an evangelistic task of evangelizing 7,000,000 of people above ten years of age who live in Southern territory. What a challenge! The churches of the Southern Baptist Convention average about 200,000 baptisms per year. While that is the best record of any Southern evangelical denomination, it is far from meeting our responsibilities in soul winning.

2. The Problem of the City.

In America it is rapidly coming to be the city versus the country. Sociologists have wrestled with this problem for more than a generation. About a fifty-fifty division of our population is now to be found—about one-half urban and one-half rural. The urban is experiencing a rapid, and even alarming, increase. Loomis, in his "Modern Cities," says: "All efforts to arrest the progress of cities and to check the tide of population that continually flows into them must be fruitless. The great social movement of the age can not be stopped." Any attempt to stop it would be both useless and foolish. The solution must be found in other ways.

Unfortunately, the average city church has not kept pace with the material progress of the community of its location. Many of the city churches are still housing their activities in buildings that were none too adequate for a generation ago. Many that wrestled with the down-town problems of a generation ago have moved to quieter suburban locations. This in many ways, has, no doubt seemed wise, in view of parking room, cost of property and proximity to the leading members of the church. But be that ever so true, it has left the down-town masses without church accommodations and influence. This very thing is now taking place in the South. The urban population of the South is now about 35 per cent of its population. With reference to the South, two great problems confront evangelical Christianity. One is the foreigner, the other is Roman Catholicism. A very large majority of the foreigners in the South are to be found in the larger cities. These, whether native-born or otherwise, are predominantly Roman Catholic in faith. Illiteracy and foreign ideals prevail. The burden of these missionary problems in the cities of the South must, from the very nature of the case, rest largely upon the churches in these cities. The present domestic missionary program of Southern evangelical bodies, including Southern Baptists, can do little more than survey the fields. In several cities, both large and small, an aggressive program of "City Missions" is being carried on by the cooperative effort of the local churches. Much should be done to encourage this type of mission work. The Great Commission, while not ending at Jerusalem, does, indeed, begin there.

3. The Village and Rural Problem.

This is peculiarly a problem of the South. While the Northern section of the United States has predominantly an urban population, the South has a rural population yet of about 65 per cent. Furthermore, in a very particular way, this is a Baptist problem. Baptists have pursued much the course of the first great Baptist preacher, John the Baptist. They have preached out on the banks of the rivers. Southern Baptists have more than 24,000 rural churches, with a membership of approximately two and a half millions. In several of the Southern states there are more rural Baptist churches and members than are in all other denominations combined. Taking the South as a whole, there are nearly twice as many rural Baptist churches as all other churches combined. The predominance of rural churches and members in the South, together with a predominance of rural preachers, places the burden of responsibility for the evangelization of these rural sections upon the Baptists. And what is more, this burden must inevitably rest largely upon the rural churches themselves. The city pastors are deluged by their own tasks. And although much can be done by the latter by way of moral and financial support, the preaching of the gospel and the carrying on of organized church work must be accomplished by the pastors of these rural churches.

The above fact presents other serious problems, viz.: the lack of pastoral and physical equipment in our rural churches. Reports show that about 4,200 of our Southern rural Baptist churches have no pastors. Nearly one-half of those which have pastors have men with neither college nor Seminary training. About 70 per

cent of the rural pastors reside in other communities than that of their churches. Added to this is the problem of physical equipment. More than 5,000 Southern Baptist rural churches have no house of worship. They are forced to meet in school houses, homes, outhouses and the like. Need we wonder that with many of our rural folk we hear whispers of "a lack of reverence for the house of God"? Fourteen thousand of our rural churches, or considerably more than half of the whole, have only one room. This is often poorly seated, poorly lighted and otherwise poorly fitted for service other than preaching. It has been estimated that 90 per cent of our rural churches are attempting their work without proper physical equipment. Southern Baptists should give large emphasis, then, to the matter of encouraging and assisting in rural church building.

The same need prevails in our rural churches with respect to modern church organizations. Many thousands of these churches have preaching only one Sunday a month. Approximately six thousand have no sort of Sunday school. Many others do not maintain a Sunday school during the winter months. More than a million and a half rural church members are not enrolled in Sunday school. These alarming deficiencies in our rural churches also obtain with respect to the organized women's work and the work of our rural young people. Approximately 60 per cent of our Southern Baptist rural churches have no Woman's Missionary Society; approximately 70 per cent have no B.Y.P.U.

Volumes have been written and more could be written concerning solutions for these problems. But when it is all said, the burden must rest upon the rural people

themselves. The denominational Boards can, and should, assist. But until the people in the country determine to see to it that their churches and church equipment shall compare favorably with their school buildings, their roads and their automobiles, the problem will remain largely unsolved. A serious program of consolidating many of these struggling churches into a strong church at or near the consolidated schools would go far in helping to solve the rural church problem.

4. The Problem of the Foreigner.

In preceding chapters of our study we have seen that God commanded Israel to assume a proper attitude to the "foreigner which is in the midst of you." How aptly we can make this ancient command to Israel apply to the Baptist Israel in the South, and the nation. *The foreigners are here;* of that we are fully aware. Dr. E. P. Alldredge, in his book "The New Challenge of Home Missions," quoting from *The Missionary Voice*, a Southern Methodist publication, informs us that there are 14,000,000 people in the United States of foreign birth. These represent 45 different countries. "In addition," runs the quotation, "there are 23,000,000 persons in this country one or both of whose parents were born abroad. That is to say, we have with us 37,000,000 first and second generation immigrants. These persons are reading 1,052 foreign language publications in 30 different tongues. In New York alone, church services are conducted in 35 languages, while in the United States as a whole 42 different languages are used by 26,239 religious organizations. Nearly 2,000,000 of the foreign-born are illiterate. About 7,000,000 are of voting age." These have brought

with them their domestic, social, economic, political, and religious ideals. The freedom of speech and press granted in this country makes each of these a potential menace. Their very nature, former environment, social and political ideals, and religious affiliations make each one a problem, indeed, for both church and state. It is true that many of these have come for the purpose of staying only a few years, while they "shake the money trees." Then their purpose is to return to their native lands and peoples to "live happily ever after." But many who come with that purpose soon resign it in favor of America and remain in our cities. In spite of those who return, we are face to face with the fact that 34 per cent of our nation's population are either foreign-born or removed by only one generation from the "old country."

While the South does not share this problem as acutely as the cities of the North, it is rapidly becoming a Southern problem. There are in round numbers 6,000,000 foreigners in the states of the Southern Baptist Convention. In Louisiana alone there are over 400,000 people of French blood. They are a little nation in themselves. The southern half of that great state is dominated by French ideals.

Besides these, there are to be found nearly a half-million Mexicans in Texas and New Mexico. These have lost few of their Mexican ideals and practices. Italians abound in several centers. In Independence, Louisiana, there is an Italian mayor. It hardly needs to be said that practically all of these foreigners are Roman Catholic in their religion. In Louisiana there are eleven parishes (counties) without a Baptist church.

What shall we do with these foreigners? The answer to that question is too often a shrug of the shoulders,

which, being interpreted, means: "They are only foreigners." Yes, they are foreigners, but they are potentially God's children, and great missionaries. Unevangelized, they will remain a possible menace, every one of them. May we live to see the day when the salvation of these "foreign souls" shall be seriously and adequately undertaken by Southern Baptists.

5. The Problem of the Negro.

Again, we consider a problem which peculiarly belongs to the South. In 1619, the first negroes were brought to America as slaves. Their home is in the South. While in the last few years there has been considerable "going North," yet most of the negroes soon return better off only in experience. There are a little more than 11,000,000 negroes in the United States. Of these, approximately 10,000,000 are within the bounds of the Southern Baptist Convention. The negroes are inherently religious. They have 47,515 churches in America, of which 26,084 are Baptist churches. There are 5,354,640 church members, of whom 3,454,391 are Baptists. Thus we see that they are not only inclined to religion, but they are peculiarly inclined to be Baptists. According to recent statistics, negro church membership in America has increased 330 per cent in the last forty-two years. Of the 5,354,640 church members among them in America, 2,971,553, or 56 per cent, are Baptists.

The development of the negro race has been phenomenal. Only sixty years ago the negroes were freed from slavery. Now they are to be found taking their places in the professional and business world. In 1860, they operated only about 20,000 farms in the United States. Now they operate approximately one million. Then

they owned no farms; now they own about 250,000 farms. Then the percentage of illiteracy was 90 per cent; now it is about 25 per cent. Then they had only about 100,000 public school pupils; now they have 2,000,000. Then there were only 600 teachers among the race; now there are approximately 40,000.

In the South the negro is best suited to the farm, though he is rapidly entering all other lines of work. The housing of the negro in the South presents a serious handicap to racial development. The home environment must, of necessity, play an important part in shaping ideals. The frame "shanties" of the Southern plantation and the "pigeon hut" of the negro sections of our cities are far from conducive to good home life. The "negro sections" of our Southern cities are usually unpaved, often undrained and unpolicied except when "trouble arises." The death rate among negroes is much higher than among whites, being about 21.9 per cent.

Much agitation is to be heard and read now for the "greater emancipation of the race," by giving it equal rights with the white race. The only fair attitude for a white Christian to assume toward the negro is to help him, that he may attain the full measure of his God-given possibilities. The only sensible attitude for the negro to assume is to be willing to await in patience the normal development of his race with the march of time. To thrust suddenly upon him an equal ballot, equal privileges in state, social and economic equality, would not only demand a communistic program which America could not tolerate, but it would be the saddest injury which could be inflicted upon the negro race. The glory of the negro race is to achieve as negroes and not as mulattoes.

Evangelical denominations can help the negro race in many ways. The negroes need our money to build houses of worship and maintain their schools, it is true. But one of the greatest contributions necessary and possible is the setting of a worthy example for the negro. At this writing the Roman Catholics are making a strong bid for the favor of the negro race. There is a Seminary for the training of negro Catholic priests in Bay St. Louis, Mississippi, and one in Greenville, Mississippi. This is, indeed, a matter to which Southern Baptists need to give serious attention. With a negro membership of only a quarter of a million in the United States; the Roman Catholics can have two seminaries for negroes. Yet, with seven times that many negro Baptists in the South alone, there is only one seminary for negroes. The hope of the negro race lies most certainly in education and religion.

6. The Problem of the Indian.

There are about 265,000 Indians in the United States. One hundred sixty-two thousand are in the South. One hundred forty-three thousand of the South's Indians are in two states, Oklahoma and New Mexico. North Carolina has about 12,000. The other states which have above 10,000 are: Arizona, 45,000; South Dakota, 23,000; California, 16,000; Minnesota, 12,000; Montana, 12,000; Washington, 11,000, and Wisconsin, 10,300.

Ever since the days of Roger Williams, John Elliott, and David Brainerd, attempts have been made to Christianize the Indians. Their native religion is grossly heathen. Their idea of a great, overshadowing spirit makes room for many tribal gods. They worship their

gods with dancing peculiar to the Indian. Offerings are made to the gods.

In spite of the treatment accorded the Indian by the white man, he is loyal to the government. Nine thousand Indian youths were enlisted in our American forces during the World War. Six thousand of these were volunteers. The Indians have produced several statesmen of prominence and worth. Among these is Vice-President Charles Curtis. Surely the Indian has recently found a new trail. It is to lead him from his heathen racial seclusion to the plateaus of Christian culture. The hope of the Indian race lies in its young people. Many of them are now finding their way into our schools and colleges.

Yet the task of Christian missions is only begun among the Indians. Less than one-third of the race are in any way cared for religiously by the various church bodies. According to the figures given out by the Commissioner of Indian Affairs, there are 642 churches composed of Indians, with 429 Protestant and 208 Catholic missionaries working among them. There are approximately 45,000 Protestant church-going Indians and 60,000 who attend the services of the Catholic Church. There are about 70,000 actual church members of all faiths.

Southern Baptist work among the Indians is under the direction of the Home Mission Board, supervised by Rev. J. W. Beagle. The Oklahoma Baptists have a separate state association for Indian work. A recent report of the Home Mission Board gave the following items: 114 churches; ordained ministers, 186; membership, 8,096. The spirit of fair play compels us to look well

to the Indian's welfare, and to give him the saving gospel of Christ.

7. The Problem of the Mountaineer.

There are three great mountain sections that claim our attention in this paragraph. They are the Rockies of New Mexico, the Ozarks, and the great Appalachians along the Atlantic seaboard. The last two named constitute the mountain mission fields of Southern Baptists. The Ozarks include northwestern Arkansas and southwestern Missouri, while the Appalachian section takes in portions of Virginia, North Carolina, South Carolina, Georgia, Alabama, Tennessee and Kentucky. The Ozarks take in about 50,000 square miles of Southern Baptist territory, while the Appalachian section covers about 75,000 square miles. The population of the Ozarks is approximately 2,000,000; that of the Appalachian section is five and one-half millions. The mountainous sections are laden with inexhaustible resources of timbers and minerals. The people are of the purest Anglo-Saxon blood to be found in America. They are vigorous people holding to the original American ideals. Their religion is almost entirely Protestant. Their seclusion has protected them from the amalgamating effects of immigration. Whatever of negro and foreign elements that have found entrance are largely confined to the cities and mining towns in the foothills. Dr. Alldredge, in his Home Mission book, has given a threefold classification of the mountaineers. First, those in the foothills and valleys. These, he tells us, live in average wealth in the cities and towns along the railroads which pass through the mountains. Second, those who live away from the cities and towns and roads in the foot-

hills of the mountains proper. These, he tells us, have some touch with the towns, but little community life. The third class live back in the recesses of the mountains in small log cabins with few of the benefits of community life.

The original religion of the mountain peoples, due no doubt to their Scotch descent, was Presbyterian. But Baptists have long been in the lead. There are more Baptist church members than of all other faiths combined.

The crying need of the mountaineer is for education. The school terms are short and the teachers are poorly paid. The school houses are similar to the mountaineers' cabin homes.

For a quarter of a century the Home Mission Board of the Southern Baptist Convention has fostered a system of mountain schools. Their work has been signally blessed of God. These schools are located as follows: Alabama, 2; Arkansas, 6; Georgia, 2; Kentucky, 3; Missouri, 1; North Carolina, 7; South Carolina, 1; Tennessee, 6; and Virginia, 1. These have student bodies aggregating nearly 5,000 with over 200 ministerial students. In these schools lies the hope of these mountain people. Let us pray and labor that not only shall none be forced to close but that many more may be established.

8. The Problem of Ministerial Support.

(1) *Pastoral Salaries.* The preacher has ever been and will ever be the most indispensable man in the machinery of organized Christianity. The choir director, the financial secretary, and the educational director are all needed in many of the larger churches today. But the rank and file of churches cannot have these paid helpers.

Yet they must have pastors if the churches expect to do their work.

Now the preacher has always been the willing servant of his community and denomination. The average preacher today is called upon to make more public addresses than any other man in his community; to visit the sick room as often as the physician; to go with the undertaker each time to the house of sorrow and the grave; to make more social calls than any person in his church; to oversee the work of a school usually as large as the public school in his midst; and to administer the affairs of his church, which in many cases handles as much money as the business concern in the community doing a fair business. The preacher is indeed a busy man, if he is not a lazy man.

The minister's time and energies are often severely drawn upon by his denomination for work which pays, at best, his traveling expenses for this and that task. A campaign needs to be put on. The preacher must take the lead. Money is needed for a hospital. The preacher must raise it. Yet if he or his family get sick, he must pay the hospital expenses and nurse's bill. A college is to be endowed or one built. It is the preacher who must "put over the job" in his church. Yet when he sends his children to college, and a surprisingly large number of preachers do, his expenses are quite similar to those of the patron who perhaps did not even contribute. If there is any difference it is due to "reduced rates to ministers' children" which often sounds like charity.

We have before us the statistical tables of several of the leading evangelical denominations of America. The facts contained therein are amazing. The Episcopal church as a rule pays its rectors above the average salary.

Yet half of them receive less than $1,500 a year. The Presbyterian Church reports 10,518 churches. The pastors of 78 per cent of these receive a salary of $1,200 or less. One thousand three hundred sixty-seven of their ministers receive less than $400 a year.

The Methodist Episcopal Church report shows over 10,000 ministers receiving less than $1,500 a year. Only 8 per cent of Northern Baptists preachers receive as much as $1,500 a year. With the exception of a few pastors residing in the larger cities, the average salary is about $685 or hardly one-half the present income of unskilled labor. In the Southern Baptist Convention the average salary for 22,902 preachers of the convention is considerably lower than any of these. The pastors of city churches are usually well paid. Many country pastors serve three and four churches which pay from $50 to $150 a year. The point of this discussion is to say that as long as the ministry is so meagerly paid, the churches cannot hope to have an efficient leadership. The solution rests largely with the laymen of our churches.

(2) *Care of Aged Ministers.* The other phase of this subject is the proper care of our aged ministers and their dependents. Railroads and other large corporations now retire their employes at a certain age, and allow them a pension or perpetual salary. Many of these have been able to accumulate a home and a little surplus for old age. But this is true of the most negligible number of preachers. They give not only themselves, but their possessions to kingdom service. It is most fitting then that the religious bodies should incorporate in their missionary programs a fund for the protection of these veterans of the cross. The Southern Baptist Convention has such a Board located at Dallas, Texas. Although the Board

is only ten years old it has accumulated a fund of $1,250,000. This will increase, let us hope, each year. There are two special features to this relief work. One is actual relief allowances for old preachers and their widows. The other is an annuity which is paid to the minister at the age of 68 years. An enlargement of this phase of missionary endeavor will go a long way toward removing one of the mental barriers between young men and the call to the ministry.

9. The Problem of Church Buildings.

As we have seen already in this study, there are over 5,000 Baptist churches in the Southern Baptist Convention which have no place of worship they can call their own. The Department of Church Extension is one of the phases of the work of the Home Mission Board. This fund has grown to $1,000,000. It is wisely used in loans to churches needing assistance in erecting a place of worship. The immediate quadrupling of this fund would be a wise investment for Southern Baptists.

10. The Problem of Cooperation.

There is no overhead ecclesiastical organization which can compel a Baptist church's cooperative effort. The local church is sovereign. This principle must never be violated. It is one of the glorious and distinguishing characteristics of Baptists. So great a body of Christians as the Southern Baptist Convention cannot bind any Baptist church by its action. The same is true of the various State Conventions and the district associations of these states. This, we repeat, is fundamental in Baptist life. All cooperation among Baptists must remain purely voluntary with the local church.

On the other hand we should learn to work together—to cooperate. "In union there is strength." The work of the Southern Baptist Convention is organized out of the Baptists of eighteen states including the District of Columbia. These states are as follows: Maryland, Virginia, Kentucky, North Carolina, South Carolina, Tennessee, Georgia, Southern Illinois, Missouri (in part), Alabama, Florida, Mississippi, Arkansas, Texas, Louisiana, Oklahoma, New Mexico and the District of Columbia. In each of these there is a state organization, and in each of these are district associations. In the Southern Baptist Convention there are 25,555 churches, and 917 district associations. Among these there is a voluntary cooperation in spreading the gospel. Various Boards have been organized for the promotion of mission work.

The greatest forward step of Baptists was launched in May, 1919. This movement was known as "The Baptist Seventy-Five Million Campaign." It covered a period of five years, during which time approximately $60,000,000 was given for missionary, educational, and benevolent work. This movement was ably directed by Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary, Fort Worth, Texas.

At the conclusion of this campaign in 1924 a plan of work known as the "Co-operative Program" was adopted This includes all the missionary, educational, and benevolent work of Southern Baptists. Whatever may be the changes in our methods of work after this book is completed, of this we are sure—the best way for Baptists to work is to cooperate. It is as much a sign of freedom to choose to work together as it is to work separately. It is as much an example of liberty for an individual Baptist or a church to pull as it is to KICK.

SYNOPSIS

Introduction—Conditions which begin to complicate religion in the South

(1) Growth of urban life
(2) Convenience of travel
(3) Craze for entertainment
(4) Influx of foreign population

SEVERAL PROBLEMS FACING SOUTHERN BAPTIST CHURCHES

1. The problem of evangelism
2. The problem of the city
3. The village and rural problem
4. The problem of the foreigner
5. The problem of the Negro
6. The problem of the Indian
7. The problem of the mountaineer
8. The problem of ministerial support
   (1) Pastoral salaries
   (2) The care of aged ministers
9. The problem of church buildings
10. The problem of cooperation

CHAPTER X

MISSIONARY PROSPECTS—THE FUTURE

I. The Past

1. Baptist History.

The story of Baptist history in America is one of the most thrilling stories ever read. The early Baptist preacher was characterized by real experience of grace, a passionate zeal for the lost, fidelity to the truth, and the courage to defend his religious convictions. As a result of these characteristics the early American preacher was often the object of sore persecution. He was not always a man of "much learning," but it could be said of him that he "had been with Jesus." To the unpaid or poorly-paid pioneer preacher, who felt "woe is me if I preach not the gospel," should go much of the credit that the South is predominantly Baptist. Often these early Baptist preachers were looked upon by other ministers with more or less contempt, but they always counted it a joy to suffer for Christ. But the intensity of their religious zeal elevated Baptists in a little more than a century from a despised sect to the leading denomination in the South. When the Declaration of Independence was signed, Baptists numbered only a mere handful of unorganized and discredited folk. But by 1845 they were the largest evangelical body, numbering about 460,000.

2. Organization Begins.

Up to 1845, Baptists seemed to think little of organized work. Rather, they seemed to look with suspicion upon "overhead" agencies as a menace to liberty. First came the association. The missionary spirit of the early preachers and churches gave rise to the formation of district associations. While these were formed prior to 1800, the association did not come into very general use as a missionary agency until the beginning of the nineteenth century. Even then the dominant emphasis was missionary work within their own territories.

During the first twenty years of the nineteenth century most of the older states had several district associations. These soon pointed the way to wider cooperation in the various states. Hence we came to have the state association or convention. South Carolina organized the first state convention in 1821. Georgia followed in 1822, and Virginia and Alabama in 1823. North Carolina, in 1830, and Kentucky, in 1832, were next. Other states followed: Tennessee in 1833; Missouri, Mississippi and Maryland in 1836. In 1848, conventions were organized in the states of Texas, Arkansas, and Louisiana. New Mexico, southern Illinois, and Oklahoma were much later in organizing.

The organization of the Southern Baptist Convention took place at Augusta, Georgia, in 1845. At first there were only two mission boards in the convention, the Foreign Mission Board and the Home Mission Board. Later developments of the convention's work have led to the creation of a Sunday School Board, Education Board (discontinued in 1928), Relief and Annuity Board, and the Auxiliary Board of the Woman's Missionary Union. The growth of Baptist organized life and

activity from nothing to the present status of denominational machinery is an achievement seldom, if ever, equaled. For this efficient system of denominational and missionary machinery has been established without impairing at all the independence of the local church. Cooperation, as seen among Southern Baptists, is purely voluntary.

3. Institutions.

The preaching of the gospel has always been primal in the program of Baptists. It must ever remain so, if we are to keep close to the great mass of needy humanity. However, education and benevolent work have long played an important role in their missionary work. The Christian college has been regarded as an indispensable denominational agency. It serves to educate and train both the ministry of the denomination and its lay leadership. About 90 per cent of the Baptist preachers with college degrees received them at a Christian college. Each of the states cooperating with the Southern Baptist Convention has its orphans' homes, and practically all have one or more hospitals. In addition to the above institutions, owned and operated by the state conventions, the Southern Baptist Convention owns and operates three Southwide theological schools. Two of these are regular theological seminaries. The Southern Baptist Theological Seminary is located at Louisville, Kentucky, while the Southwestern Baptist Theological Seminary is located at Fort Worth, Texas. The Baptist Bible Institute is located at New Orleans.

II. The Future

When the Southern Baptist Convention was organized in 1845 its constituency numbered upward of 100,000. Now its numbers reach nearly 4,000,000. What the next decade will bring is the guess of all. Indeed, we confidently expect Southern Baptists to number around 6,000,000 in 1940. Now what of the future of this great body of Christians? What will these Southern Baptists do? What sort of a program will they have? How seriously will they undertake the great missionary task which confronts them? These are questions which clamor for answer and deserve to be answered honestly.

What the future will be for Southern Baptists depends upon the following considerations:

1. What is to be Our Missionary Motive?

The motive of a deed gives it life and meaning, makes it good or bad. What is the true motive of missionary work? President Faunce, in his "Social Aspects of Foreign Missions," says, "Each generation must redefine its object." Is this really true? We believe rather that the New Testament defines the motive of missions for all time and all generations. Dr. Shailer Matthews, in his "The Individual and the Social Gospel," argues that "A social order which embodies the spirit of Christ will be the kingdom of God." In other words, the kingdom of God is a sort of Christianized civilization. These statements are dangerously misleading. Neither a revised social order nor a Christianized civilization can be identical with the kingdom of God. It is true that the expansion of the kingdom of God helps to bring about the reconstruction of the social order. But that is not the New Testament aim in missionary work.

What, then, is it? Christ's missionary command is so to preach the gospel that men shall believe and be saved from sin. Let us notice the words of the great commission as found in Matthew 28: 19, 20: "Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Clearly, Jesus meant that the work of missions should be making disciples for him. These are to be scripturally baptized, and then instructed in the things pertaining to God's will. This is a gradual and continual work. The chief objective, then, in missionary work is to gather men out of the kingdom of the devil and make them citizens of the kingdom of Jesus Christ. From the days of Paul to the present day the most successful plan of doing that has been to establish churches for the furtherance of the work in every land.

2. What Will be Our Response to the Demands of Bible Stewardship?

Much emphasis is now being placed upon the doctrine of Christian stewardship. Much more do we need to emphasize it. Yet we believe there is danger that we shall think of stewardship only in terms of giving. It is more than that. Stewardship is the relation of trusteeship, of managership. The steward is entrusted with the development of things not his own.

Now God is the owner of *all things*. "The earth is the Lord's and the fulness thereof" (Psalm 24: 1). God permits man to use his possessions but he never surrenders his claim on them. Man does not *own* anything.

"We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6: 7). We do not even own ourselves, else we could do as we desired. "Ye are not your own, for ye have been bought with a price" (1 Cor. 6: 19, 20). Neither can we claim the honor of our achievements. Even our talents to achieve are God-given: "Beware that thou forget not the Lord thy God, in not keeping his commandments and his judgments and his statutes which I command thee this day; lest when thou has eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart is lifted up, and thou forget the Lord thy God . . . and thou say in thine heart, my power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth" (Deut. 8: 11-18).

Now God has not distributed gifts to all men alike. To some he gives more than to others. In the parable of the talents Jesus teaches us that God reserves to himself the sovereign right to divide to all men as it pleaseth him. Now this diversity of gifts and degrees of gifts also implies a difference of responsibility. The man endowed as the servant was who received five talents, is expected to return more than the man who received only one. Nevertheless, the man with only one talent was responsible for its development to its full capacity.

What, then, does stewardship mean? We believe it implies a righteous use of time, talent, money, and personality. We need to emphasize all these. Only a proper use of all these gifts will render one worthy of the name, "Good steward of God." In this busy age

it is easy for us to leave the work of Christ's Kingdom out of our schedules. The Christian man is not called first to run factories and mills, drill oil wells and dig up the earth's wealth. His first business is not his profession or trade. The first business of the Christian is the work of Christ's Kingdom. By every right God's cause comes first. As the great Christian manufacturer, Mr. Brown, once put it: "My first business is to advance the kingdom of God. I sell shoes to enable me to do that." When Christian men and women shall come to recognize the right of Christ's business to claim first place, all the problems of Christian stewardship will be solved.

There is need here, we believe, for a special word on the stewardship of money. The man who has accepted the teaching of the Scriptures with respect to the use of his money is well on his way to a righteous solution of other stewardship obligations. The law of the tithe is taught in the Old Testament as a positive command. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith said the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it" (Malachi 3: 10). Again, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord" (Lev. 27: 30). There can be no question that strict tithing was a demand of the Old Testament upon the chosen race. While this law is not as definitely enjoined by direct statement of the New Testament, it should be expected of Christians, blessed as they are with the gospel, that they would not give less than the Jew was required to give, but more. Surely

if Southern Baptists gave the tenth, all the causes of Christ's Kingdom would be adequately supported. There are nearly 4,000,000 Baptists in the South. It is estimated that their annual income is $1,500,000,000.00. A tithe of that would be $150,000,000.00. What marvelous things this tithe of Southern Baptists would accomplish! The writer has found that all objections to tithing have lost their meaning when conscientious Christians have given it a fair trial.

3. Church Budgets.

The matter of stewardship raises the question of church budgets. The last decade has revolutionized church finances. No longer can haphazard methods be employed in church administration. Fortunately the Sunday School Board of the Southern Baptist Convention has recently organized a department of Church Administration which gives attention to the business affairs of the local church.

The budget system of finances is rapidly gaining favor among the churches. Near the close of the year the finance committee or some other committee appointed to prepare a budget, goes over the needs of the church and denominational causes and proposes a budget for the next year. After due consideration by the church, the budget is adopted. On a given day a canvass is made of the membership for the purpose of soliciting pledges to the budget. Some churches have found that many of the members will come to the church house to make their pledges, if they are asked to do so. There are two kinds of budgets now in use among Southern churches, the single budget and the double budget. In the single budget apportionments are made from the common fund to

all denominational and local needs. The success of this system, so far as the missionary causes are concerned, depends upon the willingness of the pastor and church to give an equitable percentage to mission work. If a fair division is made to all the interests of the budget the single budget has many things to commend it to churches. The double budget has one fund for local work and one for the missionary causes. A double pledge is made by the members. All that is pledged and paid to missions must be given to missionary causes. If the members are properly informed and pledge fairly to the missionary causes, the double budget has many things to commend it to the churches. Either one, if consistently operated, will be very fruitful in its results. Strict and business-like records should be kept of all funds received and disbursed by the treasurer of the church.

4. The Youth of Our Churches.

Finally the future of the missionary enterprise depends upon the consecration of life by the youth of our churches. All the gold of all the budgets, piled up in great sums, cannot win the world to Christ. It is too cold. It has no voice of love. Money can only bear the expenses of living personalities which are consecrated to the service of Christ and willing to bear his message to others. These must in turn be inspired by the passion of the living Christ. They must love as he loved. Isaiah became a successful messenger for Jehovah only after his life had been touched with the coals from the altar of God, and he had yielded to the call of God's service, saying, "Here am I, send me."

The youth of our homes and churches should prayerfully face the call of Christ and a lost world. As the

reader concludes this study in the years to come, it is the prayer of the author that whether read in private or studied in class, the prayer will be offered which was the prayer of our Lord Jesus: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9: 37, 38). And may those whom God would call, find it in their hearts to respond: "Here am I, send me."

SYNOPSIS

I. The Past

1. Baptist history
2. Organization begins
3. Institutions

II. The Future

1. Our missionary motive
2. Our response to the Bible doctrine of stewardship
3. Church budgets
4. The youth of our churches

QUESTIONS FOR REVIEW AND EXAMINATION

Chapter I

1. In what three ways is God revealed to men?
2. What is the usual conception of the Old Testament scriptures? Discuss why it is incorrect.
3. What threefold division is made of the Old Testament scriptures in this study?
4. Discuss in brief outline the creation, and give its missionary significance.
5. Give outline of discussion about sin.
6. Trace the universal message from Noah to the call of Abraham.
7. Indicate God's promises of universal blessing made to Abraham, Isaac, and Jacob.
8. What missionary message do we have in the story of the Passover?
9. Discuss God's promise to Israel: "I will make of you a Kingdom of Priests."
10. Name the three features of Israel's law which provided for those not Israelites. Give one scripture under each heading.

Chapter II

1. What relation did the Psalms bear to Hebrew worship?
2. In what two expressions do we find the missionary message in the Psalms?
3. What threefold division is used in the discussion of the Psalms?
4. Under the heading "Jehovah the creator of the world" name the particular Psalms that speak of God as: (1) "The eternal God"; (2) "The awe-ful God"; (3) "The God of intelligence"; (4) "The God of hosts"; and (5) "God to whom praise is due"; quote each verse.

5. Give a similar outline under the headings "Jehovah, King of the Nations" and "Jehovah, the object of universal devotion and praise."
6. Discuss the function of the Hebrew prophet.
7. What threefold division of prophecy is given in this study?
8. Under the heading "Prophets of Divine punishment" name those quoted, giving at least one quotation from each.
9. Give a similar outline under the heading "Prophets of Hope and Promise."
10. Under the heading "The Universal Kingdom," give an outline of the scriptures cited in the Book of Daniel; in Isaiah, chapters 40-66.

Chapter III

1. Discuss Jesus as a missionary before and after his incarnation. Give scripture references.
2. What three methods of preparation are given which fitted Jesus to be redeemer?
3. Give an account of Christ's first converts. What method was prominent in winning them?
4. What bearing does the authorship of the four Gospels have on Christ's interest in other races than Jews?
5. Give the missionary significance of the parables of: (1) The mustard seed; (2) the leaven; (3) the sower.
6. Give five other great missionary scriptures cited in the chapter.
7. Discuss the missionary significance of: (1) The Samaritan woman; (2) the Syrophenician woman.
8. Discuss the different versions of the Great Commission.
9. What attitude did the Jerusalem disciples have at first regarding the salvation of the Gentiles?
10. Discuss Philip's experience (1) In Samaria; (2) With the Ethiopian Eunuch.
11. Give the story of Peter at the house of Cornelius. What bearing did the visit have on missionary expansion?

Chapter IV

1. Give an account of Paul's missionary call.
2. Discuss the difference between the church at Antioch and the church at Jerusalem.

3. Leaving Antioch trace Paul's first missionary journey and return.
4. What was the occasion of Paul's turning to the Gentiles with the gospel?
5. Trace Paul's second missionary journey.
6. Give an account of the first European church.
7. Give an account of Paul's experience: (1) At Athens; (2) At Corinth.
8. Trace Paul's third missionary journey.
9. Give an account of his experience: (1) At Ephesus; (2) At Jerusalem.
10. Trace Paul's journey to Rome, giving principal missionary events.

Chapter V

1. Give an outline of the missionary message of Romans.
2. What is the missionary significance of the two Corinthian letters?
3. What missionary message do we get from: (1) Galatians? (2) Ephesians? (3) Philippians? (4) Colossians? (5) The letters to the Thessalonians?
4. Give outline of missionary references found in 1 Timothy.
5. What missionary message is to be found in (1) 2 Timothy? (2) Titus? (3) Philemon?
6. Give the missionary message of each of the General Epistles
7. Discuss the condition of the church described in 3 John.
8. On what particular point do all interpreters agree as to the Revelation?
9. What threefold outline is given of the book?
10. Give the outline of the third division, locating each missionary reference given.

Chapter VI

1. What word is given to describe the condition of the non-Christian world?
2. What can you say of the world's physical needs? Compare Christian and non-Christian lands.

3. Under the heading "Moral and social needs," discuss:
   (1) The tragic condition of infants.
   (2) The low estate of girls.
   (3) The inferiority of woman.
   (4) The Caste system especially in India.
4. Why are heathen religions unable to produce high moral standards?
5. Draw a word picture of the religions of the heathen world.
6. What can you say of the missionary problems produced by the Roman Catholics?
7. Discuss the insufficiency of: (1) Social uplift programs; (2) Moral reform; (3) Remodeling of heathen faiths.
8. What has been the contribution of Christ wherever fairly tried?

Chapter VII

1. Give a brief description of India's country and industries.
2. What can you say of her people and languages?
3. What political relation does India sustain to the British Empire?
4. What can be said of education in India?
5. Discuss in some detail India's social conditions.
6. Name and describe the three forms of Hinduism.
7. What are the sacred books of India?
8. Discuss the Hindu doctrines of: (1) God; (2) Sin; (3) Salvation; (4) The Future.
9. Indicate three commendable points in the Hindu religion.
10. What can you say of Africa as to size and climate?
11. What races are found in Africa?
12. What governments control Africa?
13. Name the five points of African degradation.
14. Name the religions of Africa.
15. Discuss Mohammedanism as to: (1) Its founder; (2) Its sacred literature; (3) Its various divisions.
16. Discuss the doctrines of Mohammedanism as to: (1) God; (2) Sin; (3) Angels; (4) The Future.
17. Name the points of strength in the Mohammedan religion.

Chapter VIII

1. What can you say of China as a country?
2. Describe her past and present governments.
3. Discuss: (1) Chinese language; (2) Chinese education.
4. What are the religions of China?
5. Discuss Buddhism as to: (1) Its founder; (2) Its literature.
6. Briefly state the Buddhist doctrines as to: (1) God; (2) The soul; (3) Sin; (4) The future.
7. Discuss Confucianism as to: (1) Its founder; (2) Its literature.
8. Briefly state the Confucian ideas of: (1) God; (2) Sin; (3) The future; (4) Ethical relations.
9. Concerning Japan discuss briefly: (1) Her country; (2) Her population; (3) The national characteristics of the people; (4) Government; and (5) Education.
10. Name the religions of Japan. Discuss Tenrikyoism and Shintoism.
11. Name the countries of Latin America and describe their natural resources.
12. What can you say of Latin America as to: (1) Living conditions? (2) Education? (3) Moral problems?
13. Discuss the religion and religious conditions of Latin America.
14. What are some of the other mission fields of the world? Describe the religious situation in (1) Europe; (2) In the Near East.

Chapter IX

1. Name some of the growing tendencies in America which increase the problems of present-day church work.
2. Discuss the problem of evangelism as it applies to the South; as it applies to Southern Baptists.
3. What are some of the problems arising out of the city? What religious significance do they have?
4. Discuss the rural church problem in the South.
5. Indicate the religious problem arising from the presence of the foreigner.
6. In what ways does the South face a peculiar problem in the negro race?

7. What is the present status of the Indian race in America? In the South?
8. What three classes of mountain people are found in the South? Discuss the religious and educational needs of the third class.
9. What two problems do Southern Baptists face with reference to ministerial support?
10. Discuss the problem of church buildings and its missionary bearing in the South.
11. Define and discuss the theory of Baptist Co-operation in the South.

Chapter X

1. Give a brief discussion of Baptist life prior to 1845.
2. How did Baptist organizations begin? Trace the development of "Convention work" up to the organization of the Southern Baptist Convention.
3. Name the missionary agencies now controlled by the Convention.
4. Discuss the growth of institutional work among Southern Baptists.
5. Define the scriptural motive of the missionary enterprise. Distinguish between the scriptural and other motives.
6. Give a summary of the question of Christian stewardship as discussed in this chapter.
7. Outline how to proceed with putting on a church budget. Distinguish between "single" and "double" budgets.
8. What is the ultimate hope of the missionary cause?

THE END.

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